A MANUAL
OF
SANSKRIT TRANSLATION
FOR
Schools COLLEGE STUDENTS

Being a collection of carefully graded Exercises, with Hints, prepared on a novel plan, with an illuminating Introduction and several useful Appendixes including an exhaustive English-Sanskrit Glossary

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PREFACE

The present work has been written in response to the persistent demand of our students. There is no suitable book on Sanskrit translation in the market. This is the general feeling amongst the teachers and the students.

In writing this book, our chief aim has been to instruct the student in the true idiom of Sanskrit. It is needless to emphasize that it is not so easy to preserve the idiom in translation. Mere grammatical correctness is not the same thing as idiom. A sentence grammatically faultless, may be hopeless from the standpoint of idiom. We have constantly kept an eye on grammatical correctness too, which is, of course, the minimum demand of a language. With this end in view, we have divided the book into four Sections. The first Section deals with the Concord of the Substantive and the Adjective and of the Subject and the Verb; Adverbs, Pronouns and Numerals. This would give the student a good grounding in the Declension of the various bases and a precise knowledge of the use of the Adverbs and Numerals.

The second Section deals with the Verbs and explains and illustrates the various uses of the Tenses and the Moods, and brings out some of the very peculiar and interesting usages. Since our object is to teach the language rather than its grammar, we could not restrict the student's choice of roots. Roots, therefore, have not been specified. The student is left free to make his own choice of roots which give easier and sweeter verbal forms. It also treats of some of the complex verbal formations such as the Desiderative and the Causative. Besides, it has a dozen Exercises on Prepositional Verbs whose value cannot be over-emphasized. Here we have selected twelve roots of every-day use and have illustrated their uses with different prepositions. This will save the student from the bother of memorizing many roots, and at the same time make his expression elegant.

The third Section treats of the Cases, the Indeclinables, the Compounds, the Taddhita and कृत्य suffixes. We have divided the Cases into कारकविभक्तिs and उपपदविभक्तिs. (This is not done even in books on grammar.) This will give the student a better grasp of the subject than the usual promiscuous treatment. There are a few Exercises on the Compounds. These will give him sufficient practice in the formation of Compounds and enlighten him as to their proper sphere. The Taddhita formations which are ordinarily neglected (and which give us so many of our nouns and adjectives) have been duly noticed.

The fourth Section embodies miscellaneous Exercises. The first ten Exercises contain miscellaneous sentences of all sorts, numbering about 150. These were done in the class-room with the Second Year students last year. Then follow four Dialogues on current topics. Here the student is required to translate into Sanskrit the English speech of every-day use. Next are given short stories, some from the Indian legendary lore, and some from the English literature. These are followed by stories from the Hitopadeśa, which are verbatim translations of the original. The student should first do these Exercises independently and then compare his translation with the language of the Hitopadeśa. Next come short stories, drawn exclusively from the English literature, meant for the advanced student. These again are followed by difficult passages on very important topics, intended for the B.A. students only. Then are given passages for translation set at the Intermediate and B.A. Examinations of the Panjab University for the last ten years. This is to meet the general desire of the students, though personally we are not much convinced of their utility.

Choice of Sentences. The first 101 Exercises are all our own composition. They are carefully graded. In constructing sentences, we have taken care to see that every sentence makes some sense: it has its own usefulness and interest; it stirs a noble sentiment or provokes a new thought. A very large number of these sentences are drawn from every-day talk and touch on current topics. The same principle has dominated our selection of pieces. A glance at the stories and passages in Section IV will give you an idea of their refreshing variety. The headlines will give you a foretaste of the delectable humour, interest, wisdom and thought that they are replete with.

Hints. The addition of "Hints" to each Exercise is a novel feature of this work. Here we have tried to help the student by rendering for him several difficult lines from the Exercises, into Sanskrit. Besides obviating his difficulties, this would set a standard for him, which he can well hope to attain by constant endeavour. In our renderings we have observed Saṃdhi uniformly, for we could not do otherwise. (For our reasons, see the Section on Saṃdhi in the Introduction.) Forms which are a bit difficult, have been explained within the brackets. Herein we have pointed out the mistakes of grammar and idiom that the student is liable to make. Besides, some particular idiomatic turns of expression and the various grammatical rules about the uses of tenses, moods, participles, the infinitive, etc., have been fully explained.

The book has several useful Appendices. The Appendix (A) contains 115 Sanskrit stanzas for translation into English. This is a very beautiful collection made from standard classical works. A large number of these stanzas are quite easy. These will meet the requirement of the Intermediate student. A small number, however, is comparatively

difficult. These may be handled by the B. A. student alone. To help the student, we have added foot-notes on difficult words, putting down the crude forms of these words with their meanings in English. The Appendix (B) gives Sanskrit rendering of all such sentences in the Exercises as are marked with an asterisk*. All these sentences are translations of the original Sanskrit and this Appendix gives you that original. The student should try to assimilate these choice expressions of the great classical writers. This is one of the best ways to learn a language and build up a style. The Appendix (C) contains a number of very useful maxims and proverbs with English translation (and parallels, wherever possible). This would inspire interest in Sanskrit studies. Then there is a small Appendix (D) containing explanations of certain difficult forms, not explained in the "Hints."

Last of all is appended the English-Sanskrit Glossary, alphabetically arranged. It is almost exhaustive. Words which a beginner in Sanskrit may not know are also listed. The student will not have to refer to a Dictionary for the purpose of translating these Exercises. This will save his time and money.

The book has been written and printed off within a period of a little more than two months. The proof-sheets were very carefully read and corrected, yet a few misprints have crept in, due to hurry.

The book, if introduced in the colleges, is bound to give a fresh impetus to Sanskrit studies and raise the standard of efficiency of the student.

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15th June, 1939.

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INTRODUCTION.

Structure of a Sanskrit Sentence.—Usually the order of words in a Sanskrit sentence is the same as obtains in the present-day Indian languages, viz , first the subject, next the object and then the finite verb : **रामः सीतां परिणिनाय** (Rāma married Sītā). The adjectives come before the substantives they qualify and the adverbs, before the adjectives or the Finite Verbs, which they modify. Expanding the above sentence by the addition of adjectives we have **नृणां श्रेष्ठो रामो धर्मज्ञां सर्वयोपिद्गुणालङ्कृतां सीतां परिणिनाय.** By the addition of an adverb we further expand it as **नृणां श्रेष्ठो रामो धर्मज्ञां सर्वयोपिद्गुणालङ्कृतां सीतां विधिना (विधानतः) परिणिनाय.** Sanskrit being an inflexional (indeed highly inflexional) language, the words making up a sentence may be placed in any order without affecting the sense or retarding its comprehension. Thus one may either say **रामः सीतां परिणिनाय** or **सीतां रामः परिणिनाय** or **परिणिनाय सीतां रामः** or **परिणिनाय रामः सीताम्** or **सीतां परिणिनाय रामः.** 'Rāma' remains the subject in all these sentences and 'Sītā', the object, wherever they are placed, and they can be at once recognized as such by their case-endings. Now this is not possible in English. 'Rāma killed Rāvaṇa.' If 'Rāma' and Rāvaṇa' change places in this sentence, the sense would be reversed. The verb, too, in English has a definite place ; it must come between the subject and

the object. The subject and the object can never come together. But all this is possible in Sanskrit, as shown above.

As for the place of the adjectives or adverbs, they may either come just before (or after) the word they qualify or may suffer the interposition of some other words. This would not ordinarily affect the sense. Interposing the verb between the adjectives and their substantive in the above sentence we read नृणां श्रेष्ठो रामो धर्मज्ञां सर्वयोषिद्गुणालङ्कृतां परिणिनाय सीताम्. The adverb also may similarly be manipulated ; we may either say अद्याहं गृहं गमिष्यामि or अहं गृहमद्य गमिष्यामि.

But this rule, almost universal though it is, has its limitations. A story is usually introduced with the verb अस्ति or आसीत्, as अस्त्ययोध्यायां चूडामणिर्नाम क्षत्रियः. The possessive case must stand nearest to the noun, and other adjectives can have only the next place; *e.g.*, सर्वगुणसम्पन्नस्तस्य सुतः कस्य स्पृहां न जनयति. Here 'सर्वगुणसम्पन्नः' cannot have the place of 'तस्य'. In certain constructions, usage seems to have well-nigh fixed the order of words, as in अद्य सप्त वासरास्तस्येतो गतस्य. Here the sentence begins with 'अद्य' which is followed by words expressive of the period of time, which again are followed by a possessive and a participle. This is exactly the order of words in a corresponding sentence in the language of this province. And it is this province where Sanskrit was spoken for centuries and which made a gift of the language to other parts of India. The correspondence in structure therefore has a great corroborative value. Simi-

larly, we say तस्य सहस्रं रजतमुद्राः सन्ति (he has got 1,000 silvers). Here it would not be quite idiomatic to say सहस्रं रजतमुद्रास्तस्य सन्ति or...........सन्ति तस्य.

Again there are certain words which must not begin a sentence or even a subordinate clause. Some of these are: च, वा, चेत्, तु, इति, खलु, नाम and the bye-forms of युष्मद् and अस्मद् in Declension. 'च' is a copulative conjunction. It is used with each of the words or assertions which it joins, or is used after the last of the words or assertions so joined; as, रामश्च लक्ष्मणश्च or रामो लक्ष्मणश्च. 'वा' also has a similar position; as नरः कुञ्जरो वा or नरो वा कुञ्जरो वा. While we say कृष्णं चेन्नंस्यसि स्वर्गं यास्यसि, we cannot say चेत्कृष्णं नंस्यसि, etc. While नमस्ते is quite correct, 'ते नमः' would be quite wrong. The bye-forms of युष्मद् and अस्मद् must not be used when in construction with च, वा, ह, अह and एव. While it is perfectly idiomatic to say तव च मम च सख्ये, we would do violence to the idiom if we say ते च मे च सख्ये. Similarly we can say तवैव and not त एव, etc., etc. 'किल' and 'जातु' seldom begin a sentence. (अर्हति किल कितव उपद्रवम्, न जातु कामः कामानामुपभोगेन शाम्यति.)

In translating from English into Sanskrit we have to observe a certain order. Here we should see that our Sanskrit mode of expression does not suffer by our slavishly following the order of words in an English sentence. True, there is no hard and fast rule for the Sanskrit order, barring a few cases already noticed, yet there is always one recognized way of expressing

an idea. Let us translate an English sentence, following its order of words and see what it looks like. 'A French general was once conducting his army through a very difficult pass in a range of high mountains', may *thus* be translated as: फ्रांसदेशीयः सेनानीः कदाचिदनयत्सेनां दुर्गमेण रन्ध्रेणोच्चैर्गिरिराजौ. Although grammatically faultless, it looks a strange construction. Translating another sentence, 'He went to Kāsī along with his brothers to study the six philosophies,' in the same manner, we have सोऽगमत् काशीं सह भ्रातृभिरध्येतुं षट् शास्त्राणि, which is no less strange. For the appreciation of what constitutes *proper Sanskrit order*, the ear has to be attuned.

The Article. In Sanskrit we have no article, definite or indefinite. How then are we to translate the article? We should translate it usually by the pronoun किम् with चित् or चन. 'I saw a man standing at the bank of the lake,' may be rendered as : अहं सरस्तीरे कंचित् (or कञ्चन) पुरुषमदर्शम्. But we can also leave out the pronoun altogether and translate as अहं सरस्तीरे पुरुषमदर्शम्. It would be unidiomatic to say अहं सरस्तीरे एकं पुरुषमदर्शम्, unless we mean that it was only one man who was seen, and not two.

Gender and Number. In the choice of the gender of a Sanskrit equivalent for an English word, the student is not to be guided by the gender in English. In Sanskrit, gender is purely a convention and has nothing to do with sex, or with the animate or inanimate nature of things. Thus words expressing one and the same person or thing are used in different genders;

e. g., तटः, तटी, तटम् (all mean 'bank'), परिग्रहः, कलत्रं, भार्या (all mean 'wife'), युद्धम्, आजिः *f.*, सङ्गरः (all mean 'fight'). Sometimes the same word is used in different genders with a little modification of sense. अरण्य *n.* is a forest, but अरण्यानी *f.*, a big forest. सरस् *n.* is a tank or a small lake, but सरसी *f.*, a big lake. सरस्वत् *m.* is 'ocean', but सरस्वती a river. गोष्ठ *n.* is a cow-pen, but गोष्ठी *f.*, an assembly. It is no wonder then that different words for one and the same thing are used in different genders; as तितउ *m.*, चालनी *f.*, and परिपवन *n.* for a sieve. The gender of a word is very often determined by the suffix used in its formation. The student would do well to read the chapter on लिङ्गानुशासन in his Grammar.

Sanskrit has three numbers as some of the old languages have. We use the dual number in Sanskrit for the English *plural*, if duality is meant. For 'my brother and I are leaving for home to-day,' we say मम भ्राताऽहं चाद्य गृहं प्रति प्रयास्यावः (dual). न लोचने मीलयितुं विषेहे, तस्या हस्तौ पादौ चाकम्पन्त. Here too for 'eyes,' 'hands,' 'feet,' we have the Sanskrit parallels in the dual. Otherwise, the number of a Sanskrit parallel will ordinarily be the same as that of an English word. But sometimes it may vary. 'We' has in English the sense of the singular when used by an Editor or a king speaking of his own person (then called the Editorial or the Kingly we), otherwise it is plural. In Sanskrit, however, any person can speak of himself in the plural and say वयम् for अहम्; *e. g.*, वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः. Sometimes we *prefer* to use the singular even when we mean the plural; *e. g.*, अज्ञा आत्मानं

कृतिनं मन्यन्ते (the fools think themselves to be learned). It would be unidiomatic to say अज्ञा आत्मनः कृतिनो मन्यन्ते. Similarly we say एवं वदन्तस्ते स्वस्य जाड्यमुदाहरन्ति and not... स्वेषां जाड्यम्, etc. Then there are a number of words whose number is fixed by usage. 'दार' *m.* (wife), अक्षत (entire pounded rice), लाज *m.* (fried rice) are always used in the plural. 'अप्' *f.* (water), सुमनस् (flower), वर्षा *f.* (the rains) are also always used in the plural. अप्सरस् *f.* (nymph), सिकता (sand) and समा *f.* (year) are very often used in the plural and sometimes in the singular.

For the English 'you', which is both singular and plural, the student should use the singular in translation, if the number meant is not expressed by the verb, or is not clear from the context, etc. Thus, for 'it is your duty', the Sanskrit should be इदं ते कर्तव्यम्. For ' "you should not make a noise," said the teacher,' the Sanskrit rendering ought to be न त्वया शब्दः कार्य इति गुरुराह. (एकवचनं त्वौत्सर्गिकं बहुवचनं चार्थबहुत्वापेक्षम्.)

The Cases. In Sanskrit there are six cases which define all possible relations that exist between a noun and a verb, and which are expressed by six case-endings (विभक्तिs) But the six case-endings are not all, there is another case-ending (the षष्ठी), which expresses the relation between one noun and another. These case-endings do not always express the cases. They are also used in construction with the particles, प्रति, सह, विना, अन्तरा, अन्तरेण, ऋते, etc. and the indeclinables such as नमः, स्वस्ति, स्वाहा, अलम्. They are then known as the उपपद विभक्तिs. This is no place to enter upon

+ उर्वशी नामाप्सराः । एका सिकता तैलदाने ... समर्था — भाष्य । समां समां विजायते — पाणिनि

a detailed treatment of the Cases. We would here confine our remarks to the peculiarities of the Sanskrit usage, bringing out the divergences between the two idioms. In the determination and use of a Case, the student should not be guided by the language he speaks or by English. A *Kāraka* is not what it is as a matter of fact but what it is viewed to be by the standard writers (विवक्षाधीनानि कारकाणि). It is, therefore, not so much his knowledge of grammar, or of the idiom of his own speech or that of English, that will help him in learning the correct Sanskrit usage as an intelligent study of the Sanskrit literature.

In Sanskrit all conveyances (including parts of the body conceived as conveyances) are treated as करण, though they are indisputably अधिकरण as well; such is the विवक्षा of the writers. While in English we say, he carries a load *on his shoulder*; in Sanskrit we say स स्कन्धेन (*by his shoulder*) भारं वहति. While in English we may say, he is coming in a chariot, in Sanskrit we must say, स रथेनायाति. Mark the use of the तृतीया in the following lines from the Kumārasambhavam : यश्चाप्सरोविभ्रममण्डनानां सम्पादयित्रीं शिखरैर्बिभर्ति...............(धातुमत्ताम्), मध्येन सा वेदिविलग्नमध्या वलित्रयं चारु बभार बाला, तथेति शेषामिव भर्तुराज्ञामादाय मूर्ध्ना मदनः प्रतस्थे, and you will be convinced of the uniformity of the idiom.

The object of प्र– √हृ to strike is not treated as such; it is instead viewed as अधिकरण; *e. g.*, ऋषिप्रभावान्मयि नान्तकोऽपि प्रभुः प्रहर्तुं किमुतान्यहिंस्राः (by virtue of the divine power of the sage, even the god of death cannot attack me, much less the beasts of prey), आर्तत्राणाय वः शस्त्रं न प्रहर्तुं-

In rendering such expressions as 'How long have you been waiting for your ... now?', 'this journal has been in circulation for the last seven years', we can neither use the तृतीया nor the सप्तमी to convey the duration of time elapsed.

मनागसि (your weapon is to protect the distressed and not to strike the innocent). But it is not so always. When a particular limb which is hit is spoken of, the person who receives the blow is treated as an object, as in English. He struck me in the chest with a stick=स मां लगुडेन वक्षसि प्राहरत्.

In English we say 'similarity *in*'; 'similar to a person *in*', but in Sanskrit, 'similarity because of'; *e.g.*, गुणैरास्मसदृशीं कन्यामुद्वहेः. Here we cannot say गुणेष्वास्मसदृशीं, etc. But when we use इव, we do say समुद्र इव गाम्भीर्ये स्थैर्ये च हिमवानिव. Thus our idiom coincides with the English. In English we excel a person *in* something but in Sanskrit, *because of* something. 'He excels me in playing upon the lute' has to be translated as स वीणावादनेन मामतिशेते. She excels Lakṣmī herself in beauty =सा श्रियमपि रूपेणातिक्रामति.

In English we may either say Kausalyā bore Rāma to Daśaratha or Rāma was born to Daśaratha of Kausalyā, but in Sanskrit there is a different way of expressing the idea. दशरथात्कौसल्यायां रामो जातः. (कौशल्या with a palatal श् is a wrong spelling.) The wife is always treated as अधिकरण in the act of procreation. There is another way of saying the same thing : दशरथेन कौसल्यायां रामो जनितः. Here too the wife remains the अधिकरण.

Some of the senses of the English 'for' and 'to', other than 'for the purpose of' are expressed by the षष्ठी : अप्युपहासस्य समयोऽयम्, is this the time *for* joking ? (Here 'for' means 'appropriate for'); गमनस्य वेला, time *for* departure; प्राणेभ्योऽपि प्रिया सीता रामस्यासीन्महात्मनः; *to* the high-souled

Rāma Sītā was dearer than his own life ; नैष भारो मम, this is no burden *to* me ; किं दूरं व्यवसायिनाम्, what is difficult (or distant) *for* the energetic ; नूतन एष पुरुषावतारो यस्य भगवान् भृगुनन्दनोऽपि न वीरः, he is a new incarnation of man to whom even the mighty son of Bhṛgu is no hero. In all these illustrations, though 'for' is used, the sense of 'तादर्थ्य' (the relation of one thing being for the other) is absent. Hence चतुर्थी cannot be used.

For 'from' we cannot always have the पञ्चमी unless there is the 'अपादान'. We illustrate : यदाऽहं तं द्रष्टुमयाम्, गृहेऽसंनिहितोऽसौ, when I went to see him, he was absent *from* home ; वृक्षशाखास्ववलम्बन्ते यतीनां वासांसि, the garments of the ascetics hang *from* the branches of the trees ; निबोध मे कथयतः कथां रामायणीम्, know *from* me the story of the Rāmāyaṇa, as I tell (you). In none of these illustrations, there is the sense of the 'अपादान', hence the पञ्चमी could not be used.

Sometimes, even when the sense of the अपादान is there we choose to have the कर्तृ-कारक; as in स प्राणान् मुमोच, he gave up his life, or स प्राणैर्मुमुचे, he lost his life (*lit.* life left him). Since it is life that departs, the man is ध्रुव, *i.e.*, अपादान, and yet we have treated him as Subject : hence the प्रथमा in 'सः' for, here we wanted a subject to the verb मुमोच. Again when 'life' is conceived as subject, the man becomes the object, although he does not cease to be the अपादान; hence we do not have the पञ्चमी, but the प्रथमा (सः) in the Passive, and the द्वितीया (तम्) in the Active Voice. These

two expressions must have been originally used with different shades of meaning ; later they became synonymous and came to be used promiscuously.

These days some of the Pandits differently render such expressions as, 'six months ago there was a severe earthquake ;' 'Mahmud invaded India a thousand years before ;' it rained heavily a fortnight back. They either say **इतः षण्मासान्पूर्वं बलवद् भूरकम्पत; वर्षसहस्रं पूर्वं महमूदो भरतभुवमाचक्राम; इतः सप्ताहद्वयं पूर्वं महती वृष्टिरभवत्,** or **इतः षड्भ्यो मासेभ्यः पूर्वं बलवद् भूरकम्पत; इतो वर्षसहस्रात्पूर्वं महमूदो भरतभुवमाचक्राम; इतः सप्ताहद्वयात्पूर्वं महती वृष्टिरभवत्.** In the former set of constructions, **'षण्मासान्पूर्वम्', 'वर्षसहस्रं पूर्वं', 'सप्ताहद्वयं पूर्वम्'** are hopeless jumbles. How can we have **द्वितीया** or **प्रथमा** here to express the period that has elapsed since a certain thing happened ? We could have **द्वितीया** if the entire period was taken up with a process. **(अत्यन्तसंयोगे द्वितीया)** The **प्रथमा** we could have, if there was a verb in agreement with it. Evidently we can have here neither. In the latter set, **'इतः षड्भ्यो मासेभ्यः पूर्वम्,** etc.' though grammatically justifiable, does not yield the desired sense ; it gives two time-limits instead of the one intended, and leaves the period that has elapsed since, undefined. Both these constructions, therefore, are defective and must be rejected.

There are two ways of expressing the idea. We should either say **अद्य षण्मासा बलवद्भुवः कम्पितायाः; अद्य वर्षसहस्रं महमूदस्य भरतभुवमाक्रान्तवतः (or..................महमूदेन भरतभुव आक्रान्तायाः); अद्य सप्ताहद्वयं महत्या वृष्टेर्भूतायाः,** or **अद्य षष्ठे मासे बलवद्भूरकम्पत; अद्य सहस्रतमे वर्षे महमूदो भरतभुवमाचक्राम; अद्य**

चतुर्दशे दिवसे महती वृष्टिरभवत्. In the former set, here, the expressions षण्मासाः, वर्षसहस्रम्, सप्ताहद्वयम् denoting the period are all in the प्रथमा, standing as subjects to अतीताः सन्ति, etc., understood. The षष्ठी is 'शैषिकी.' 'अद्य' is used in the sense of the पञ्चमी, अस्मादह्नः (*Cf.* अद्य प्रभृत्यवनताङ्गि तवास्मि दासः). In the latter, there is little to say. In षष्ठे मासे, etc., the सप्तमी is भावलक्षणा (the Locative Absolute), the meaning being षष्ठे मासे गते सति. Both these constructions have the sanction of the usage. The first has further the support of the Panjābi idiom.

Of these correct constructions, the one with the participle in the षष्ठी subordinates the action to the period of time which has passed since it took place. We here talk principally of the time of a certain action and not the action itself. When, therefore, action is intended to be more prominent than its time, we should use the second construction with a finite verb. Since the meaning of a sentence is action (वाक्यार्थः क्रिया), the meaning of a sentence in the first construction is 'this much time has elapsed since, etc.', and 'this action took place this much time ago', in the second.

Here we have another construction to suggest. The sentences under discussion may be rendered as षड्भिर्मासैः पूर्वं भूरकम्पत, वर्षसहस्रेण पूर्वं महमूदो भरतभुवमाचक्राम, सप्ताहद्वयेन पूर्वं महती वृष्टिरभवत्. The तृतीया in these sentences determines the extent of priority of the action. (अवच्छेदकत्वं तृतीयाया अर्थः.) Grammar allows the compound formations मासपूर्वः, वर्षपूर्वः, etc. (Pāṇ. II. 1. 31) and मासेन पूर्वः,

वर्षेण पूर्वः, etc., meaning 'prior *by* a month,' 'prior *by* a year.' If we can say मासेन पूर्वः (prior by a month), why cannot we say षड्भिर्मासैः पूर्वम् भूरकम्पत, the earth quaked six month ago (*lit.* so as to be prior by six months). Here पूर्वम् is used as an adverb. This construction lacks confirmation by the usage. Though we are quite sure of its correctness, we cannot recommend it to the student, for we have not so far come across it in literature.

The Verb. The Sanskrit verb is synthetic in formation, being made up of the root, the suffix and the *vikaraṇa* (the last-named not used always). There is only the finite verb, and no auxiliary. There are three Voices, the Active, the Passive and the Impersonal. We can have the Impersonal only when the verb is intransitive. In this voice, the subject takes the तृतीया and the verb is used in the third person, singular only; *e. g.*, ईश्वरेण भूयते; मनुष्यैर्म्रियते तैस्तत्र संनिधीयते.

Every sentence has a verb to it. (एकतिङ् वाक्यम्) But in Sanskrit it is not only possible to leave out the verb but also idiomatic. We say इति शङ्करभगवत्पादाः, so says the revered Śaṅkara, and not इति शङ्करभगवत्पादाः पश्यन्ति मन्यन्ते वा. Similarly we have नित्यः शब्द इति वैयाकरणाः by the side of शब्दं नित्यं संगिरन्ते वैयाकरणाः. The verb from √अस् to be in the Present Tense may be left out, if the sentence reads well without it ; *e. g.*, अहो मधुरमासां दर्शनम्, अपशवो वा अन्ये गोअश्वेभ्यः, कस्त्वम्, कोऽसौ, का प्रकृतिः. After the Past and Potential participles

the verb of 'to be' in the Present Tense is usually understood, for there can be no sentence without a verb. मया गमनीयम् (अस्ति), मया ग्रामो गमनीयो (ऽस्ति), मया ग्रामटिका गमनीया (ऽस्ति). गतोऽस्तमर्कः, उपशान्त उपद्रवः, गतास्ते दिवसाः— here too 'अस्ति' and 'सन्ति' are understood.

There is a tendency amongst the students of Sanskrit to replace the finite verb by the participle. This originates from the comparatively difficult nature of the Verbal formations. The participial forms are certainly easier, but they can, by no means, usurp the province of the verb. 'स ग्रामं गतः (or गतवान्)' which is more fully स ग्रामं गतोऽस्ति (or गतवानस्ति) means 'he *is gone* to a village', and therefore cannot be the correct rendering for 'he went to a village,' for which we must say स ग्राममगच्छत्. The participles have their own sphere. In rendering expressions like 'he is asleep,' 'I am hungry,' 'you are tired,' the participle has to be used ; we should say, स सुप्तः, अहं क्षुधितः, त्वं श्रान्तः. But in rendering 'he is sleeping,' 'I am getting hungry,' 'you are getting tired,' the finite verb ought to be used, and we should say स स्वपिति, अहं क्षुध्यामि, त्वं श्राम्यसि.

There is yet another tendency to use √कृ governing the Accusative of a derivative from another root in place of the finite verb from that particular root. This takes its origin, partly from the desire to avoid the more complex verbal formations, and partly from the influence that the student's own speech exercises upon him. Thus a student would like to say, अहमद्य सायं महात्मनो दर्शनं करिष्यामि instead of अहमद्य सायं महात्मानं द्रक्ष्यामि; लज्जां करोति instead

of लज्जते; स्नानं कुरुते instead of स्नाति; भोजनं कुरुते instead of भुङ्क्ते; सेवां करोति instead of सेवते; विद्यार्जनं करोति instead of विद्यामर्जयति, भयं करोति instead of बिभेति etc., etc. (Here लज्जां करोति and भयं करोति are wrong for लज्जते and बिभेति, for they mean 'causes shame' and 'inspires fear.' लज्जामनुभवति etc. could, however be correctly used) This use of the root कृ has very infrequent in the classical literature, and hence its frequency deserves to be discouraged.

There are certain erroneous notions about some verbal stems. √गम् and √पत् are wrongly considered as Intransitive; while they are *primarily* Transitive. Both these roots primarly mean 'to go.' ग्रामं गच्छति, नरकं पतति. But roots have many meanings (अनेकार्था हि धातवः). √पत् is therefore also used in the sense 'to fly' or 'to fall'. In these senses, it is used intransitively; as, हन्तुं कलहकारोऽसौ शब्दकारः पपात खम् (Bhaṭṭi V. 100). पपात खम् = flew into the sky. 'पतत्' *m.* means a bird (*cf.* परमः पुमानिव पतिं पतताम् Kirāta 6. 1). In the sense 'to fall' it is so common. Similarly √वृष् to pour, to shower is *primarily* transitive. It is used intransitively when the object is left out, being too well-known to need mention; as देवो वर्षति. If an object other than water is meant, it must be expressed; as, पार्थः शरान् वर्षति.

The Tenses. The uses of the Tenses have been explained and illustrated in the 'Hints'. We note here some of the interesting peculiarities, not already noticed.

The Present Tense (लट्) is sometimes used in the sense of the Imperative; e. g. काममनभवतीमवगच्छामि, whom

should I know your ladyship; किं करोमि क्व गच्छामि, what shall I go? The Imperative, too, is sometimes used in the sense of the Present; *e. g*., तद् ब्रूत वत्साः किमितः प्रार्थयध्वं समागताः (Kumāra 2. 28); ब्रह्मणो वा एतद्विजये महीयध्वम् इति. (Kena). The Future Tense (लृट्) is sometimes used in the sense of the Present; *e. g*., तमस्तपति घर्मांशौ कथमाविर्भविष्यति. (Here there is no futurity, otherwise the desired simultaneity of action in both the दृष्टान्त and the दार्ष्टान्तिक would be destroyed.) Again we have the same use of the Future in प्रत्येकं विनियुक्तात्मा कथं न ज्ञास्यसि प्रभो (Kumāra 2. 31); नमस्तेऽस्तु गमिष्यामि (Rāma).

The Potential mood has usually the sense of the Future, particularly in conditional clauses. Being a mood, it cannot be restricted to *any one time*. It can therefore replace any tense, provided the 'Potential sense' is there. We have लिङ् in the sense of the Present in कुर्यां हरस्यापि पिनाकपाणेर्धैर्यच्युतिं के मम धन्विनोऽन्ये (Kumāra), where कुर्याम् = कर्तुं शक्नोमि. It is used in the sense of the past in अपि नाम कुलपतेरियमसवर्णक्षेत्रसंभवा स्यात्. Here लिङ् has the sense of संभावना and the time of the action (birth) is past. In rendering an expression like 'I hope he would have reached home by this time, we can use लिङ् and say आशंसे कालेनानेन स गृहं गतः स्यात्.

In rendering a sentence like 'it is evident that you are unable to distinguish between black and white, otherwise you would never have eaten burnt bread,' we cannot use लङ्. When we have लङ्, we have it in

both the clauses ; but here the statement in the first clause is not conditional, the question of the falsity of the action or its non-performance, therefore, does not arise. We should, therefore, translate it as अक्षमोसि सितासिते विवेक्तुमिति व्यक्तम्, नो चेद्दग्धं रोटिकाशकलं नात्स्यसि. Here we have used लृट् and we have the support of the classical poets. *Cf.* अन्यथा कथं देवी स्वयं धारितं नूपुरयुगलं परिजनस्यानुज्ञास्यति (Mālavikā).

यदहं गात्रसंस्पर्शं रावणस्य गता बलात् ।
अनीशा किं करिष्यामि विनाथा विवशा सती ॥ (Rāma)

The Present Participle. The Present Participles formed with the शतृ and शानच् suffixes are used as Adjectives, Attributive and Predicative. Sanskrit usage, however, clearly restricts the use of the Predicative. Excepting some very rare cases, it does not approve of the Present Participle used predicatively when it is in apposition with the subject or the object in the प्रथमा. Hence we cannot say स कटं कुर्वाणोऽस्ति but only स कटं कुरुते, he is making a mat. We cannot say रावणो हन्यमानो ऽस्ति but only रावणो हन्यते.

There is no such restriction regarding the use of the Pr. Par. as an attributive adjective : जीवन्नरो भद्रशतानि भुङ्क्ते; संकटेन मार्गेण यान्ति यानानि संघट्टन्ते; पुरुषात्पुरुषान्तरं संक्रामन्तो रोगा बहुलीभवन्ति; जायमानो वै ब्राह्मणस्त्रिभिर्ऋणैर्ऋणवाञ्जायते; इति चिन्तयन्नेव स गृहान्निर्ययौ, विद्यमानाऽऽर्याणामवस्था नितान्तं शोच्या.

There are, however, certain cases where we have the predicative शत्रन्त or शानजन्त in apposition with the

प्रथमा *e. g.*, देवदत्तो विद्यामुपाददानः काश्यां वसति; शयाना भुञ्जते यवनाः; उदासीनाश्चरन्ति मस्करिणः. Here we have the Present Participle in form merely without the sense of the present. विद्यामुपाददानः = विद्याया उपादानेन हेतुना, for the sake of acquiring knowledge. शयानाः = शयनलक्षणेन लक्षिताः, marked by the lying posture.

The Infinitive. In Sanskrit we cannot use the Infinitive unless the subject of the Infinitive is the same as that of the Finite Verb. In translating 'allow me to go,' we have to say अनुजानीहि मां गमनाय (and not गन्तुम्). Here the subject of the Finite Verb is 'you' understood and that of the Infinitive, 'I'. 'He ordered his servant to fetch water from the well.' Here स भृत्यं कूपाज्जलमाहर्तुमादिशत् would be bad Sanskrit. Instead we should say स भृत्यं कूपाज्जलमाहरेत्यादिशत्. 'The teacher asked the student not to make mischief' has to be translated as गुरुः शिष्यमलं चापलेनेत्युपादिशत् (or मा स्म चापलं करोरित्युपादिशत्). 'He incited the servants to murder their master' may be rendered as, स स्वामिहत्यायै भृत्यानचोदयत् (and not स्वामिनं हन्तुम्).

Even when the Infinitive is used without the sense of 'purpose', the above condition must be satisfied. In translating 'I wish you to go', it would be un-Sanskritic to say अहं त्वां गन्तुमिच्छामि. Similarly, for 'I wish you to dine at my house in the evening,' it would be quite unidiomatic to say अहं भवन्तं सायं मद्गेहे भोक्तुमिच्छामि. Instead we should say त्वं गच्छेतीच्छामि, इच्छामि भवानद्य सायं मद्गेहे भुङ्क्ताम्.

It should be remembered that the Sanskrit Infinitive can never stand as subject or object to a verb. 'To walk in the morning is good for health' is quite good English, but प्रातर्विहर्तुमारोग्यकरम् is intolerable Sanskrit. We should say instead प्रातर्विहार आरोग्यकरः. Similarly, for 'I learn to sing,' we must not say अहं गातुं शिक्षे, but only अहं गानं शिक्षे.

Compounds. Unless given an exercise on compounds, the student should ordinarily avoid the use of compounds. Not because, his knowledge of the compounds is very limited, which indeed it is, but because he does not know when to use a compound and when not. Very often he would give us an inelegant jumble of words, sacrificing all perspicuity and subordinating the sense of a word when it should not be. 'जन्म यस्य पुरोर्वंशे युक्तरूपमिदं तव'. The emphasis that we have here on पुरु in the phrase पुरोर्वंशे would be lost, were we to compound पुरु with वंश. As it stands, it implies much besides denoting the relation of पुरु with the dynasty. It implies that it is not any ordinary dynasty. It is the dynasty of the exalted Puru, who in obedience to his father Yayāti's bidding accepted old age and gave his youth over to his father. This excellence of Puru could be brought out by व्यास and not by समास. The critics observe :—

सम्बन्धमात्रमर्थानां समासो ह्यवबोधयेत् ।
नोत्कर्षमपकर्षं वा वाक्यात्तूभयमप्यदः ॥

Some ideas, have, of necessity, to be expressed by compounds. कृष्णसर्पः (a black, venomous snake), त्रिफला (=हरीतकी, आमलकम् and बिभीतकम्), त्रिकटु (शुण्ठी, पिप्पली, मरीचम्),

अमृतसरः (name of a city), चतुष्पथम् (crossing of four roads), चतुःशालम् (a quadrangle). It is only in compound form that these words signify *one particular thing*. Now if we say कृष्णः सर्पः, it ceases to be a name for a snake of a particular species. Similarly 'अमृतस्य सरः' would mean 'a lake of nectar.' If we want a word for the place where four roads meet, we must use चतुष्पथम्. We nowhere use चतुर्णां पथां समाहारः ; it is only a grammatical explanation of the name.

But there are also cases when we must not use a compound. We can very well say रामो जामदग्न्यः, but not जामदग्न्यरामः; सर्वं निजं धनम्, but not सर्वनिजधनम् ; बालानामुत्तमः but not बालोत्तमः; पूर्वश्छात्राणाम्, but not पूर्वच्छात्रः ; मध्यमः पाण्डवः, but not मध्यमपाण्डवः; अद्य सप्तमे दिवसे, but not अद्य सप्तमदिवसे; लोकस्य धाता, but not लोकधाता; सर्वस्य विदितम्, but not सर्वविदितम् (known to all); पाणिनेः सूत्रकारस्य, but not पाणिनिसूत्रकारस्य, सूत्रकारपाणिनेः, etc., etc.

The Indirect Speech. Sanskrit has only the Direct Speech and the Indirect Speech is quite unknown to it. For the reporting 'that' in English we have 'इति' in Sanskrit at the end of the reported speech. Thus for 'he said he would see me the next day,' we have सोऽकथयद् अहं त्वां श्वो द्रष्टास्मीति. It would be un-Sanskritic to say सोऽकथयद्यत्स मामन्येद्युर्द्रष्टा. 'They told their friend Devadatta that they would not be able to attend the naming ceremony of his son,' has to be rendered as ते स्वं मित्रमावेदयन्न वयं त्वत्सुतस्य नामकरणविधौ समुपस्थातुं क्षमा इति. While translating an English passage in the Indirect

Speech, the student should always keep in mind his own provincial idiom. The Indirect Speech is equally foreign to the modern Indian languages.

Certain pronominal possessives which are perfectly legitimate in the Indirect Speech and which are used even in an English speech not reported by 'that', are not permissible in Sanskrit. Even for 'they went to their homes' or 'are you engaged in penance according to your strength,' which have nothing of the Indirect Speech in them, we have the Sanskrit as, ते स्वानि (and not तेषाम्) गृहाणि जग्मुः, अपि स्वशक्त्या (and not तव शक्त्या, स्वच्छक्त्या) तपसि प्रवर्तसे. Do you live in your own house or in a rented one ? = किं त्वं स्वे गृहे वससि उतावक्रीते. Here, too, we cannot say किं त्वं तव गृहे वससि, etc.

Adaptation. Sometimes we have to reconstruct an English passage to bring it into conformity with our own mode of expression, in order that our rendering may be genuine Sanskrit. Thus 'it occurred to me,' is not to be translated straightway, for that would not be Sanskrit, though it may be grammatically faultless. We shall therefore first change it to 'the idea was produced in my mind' and then translate as आसीन्मे मनसि, समभून्मे चेतसि,/ We note here a number of common, yet interesting expressions with their adaptations (enclosed within the brackets) and the Sanskrit renderings :—It readily occurred to him (the idea presently came to him)=प्रत्युदपद्यत तस्य मतिः; he was struck with the beauty of his horns (on seeing the beauty of his horns, he was filled with wonder) तस्य शृङ्गाणां शोभामालोक्य स विस्मयं

(समाभात्)

जगाम ; he struck me as a noble man (he appeared to me to be)=स सुजन इति मां प्रत्यभात्; a clever plan luckily arose in his mind (he conceived a clever plan)=स दैवात्पटुमेकमुपायमुपालब्ध; a learned man though poor, is treated with respect (is respected) everywhere=विद्वान्दुर्गतोपि सन्सर्वत्रोपचर्यते; those who are rich to-day may cease to be to-morrow (may become destitute of wealth)=येऽद्य सधनास्ते श्वो निर्धनाः स्युः ; I shall beat thee into a good boy (I shall make you wise by beating you repeatedly) =ताडयित्वा ताडयित्वा त्वामहं विद्वांसं करिष्यामि ; failure in the examination should not discourage a student (a student should not get discouraged by reason of his having failed in the examination)=नोत्तीर्णोऽस्मि +परीक्षामिति हताशो मा भूच्छात्रः ; I have no objection to your proposal (I shall not oppose your proposal)=नाहं ते प्रस्तावं विरोत्स्यामि; I failed in my attempt to jump over the wall (my attempt to jump over the wall was fruitless) =कुड्यलङ्घने मे प्रयत्नो विफलोऽभूत्; he broke his leg (his leg was broken)= भग्नस्तस्य पादः; he caught his foot in the rope (his foot was caught, etc.)=पाशे बद्धोऽभूत्तस्य पादः; he could not contain himself for joy on the arrival of the sage (his joy on the arrival......could not be contained in him) = तस्मिन् (कृष्णे) तपोधनाभ्यागमजन्यः प्रमोदो नाऽमात्; let us go into the open air (into an open tract of land)=प्रकाशमवकाशं गच्छामः; I put him down (reckon) for a fool = अहं तं यथाजातं जानामि; they set the house on fire (set fire to the house) = ते गृहेऽग्निमददुः ; it is adding insult to injury (putting salt on a wound) = अयं क्षते क्षारप्रक्षेपः ;

+ तॄ to cross is transitive ; therefore the Locative is therefore ruled out.

what makes a good poet = सत्कवित्वे किं कारणम्; he has this redeeming virtue in him (this his virtue makes amends for his other faults) = अयं तस्य गुणोऽन्यान्दोषान्प्रमार्ष्टि; they are cruelly bent (they are determined to do a cruel deed) = तेऽदयमाचरितुं व्यवसिताः. All this is illustrative and not exhaustive.

Saṃdhi. Saṃdhi, both internal and external, is an integral part of the Sanskrit speech. Indeed in the earlier Sanskrit literature, there is seldom an absence of Saṃdhi, not only in the body of a word, but also between different words in a sentence, except a few cases noticed by grammar. Whether the words coming after each other are related in sense or not, they are imvariably combined euphonically. Thus they would have Saṃdhi even between the two sentences, तिष्ठतु दधि, अशान त्वम् and read them as तिष्ठतु दध्यशान त्वम् (let alone curd, you take your meals).

There is a tendency, very deplorable, amongst certain teachers of Sanskrit in schools and colleges to minimise the importance of the external Saṃdhi, and to look upon it, as it were, merely adventitious, and not integral, and therefore a thing of choice. They seem to take their stand on the well-known Kārikā—

संहितैकपदे नित्या नित्या धातूपसर्गयोः ।
नित्या समासे वाक्ये तु सा विवक्षामपेक्षते ॥

Now this Kārikā does say that Saṃdhi between words in a sentence is optional. Is this option limited or otherwise? Our answer is that it is very much limited. **'संहिता'** is concurrence of sounds and rules of Saṃdhi apply only when there is **संहिता**, *i.e.* when there is no pause. We have a

pause generally after a sentence or a clause and hence there is no Saṃdhi between one sentence and another or between one clause and another. 'सखे, एहि, अनुगृहाणेमं जनम्.' Here the pause after सखे and एहि is quite intelligible, but there is no occasion for a pause after अनुगृहाण, the last vowel of which, therefore, must coalesce with the first vowel of the following word इमम्.

In the prose of Bāṇa and Subandhu, we find that Saṃdhi is always observed between words in a sentence, howsoever long it may be. It is only when there is a long chain of epithets, each made up of a number of words, or consisting of several comparisons, that these writers do not observe saṃdhi between the endings and the beginnings of these epithets. In fact a pause after such long epithets is but due, and even when they are not very long, a pause is needed to give each due prominence. Again, when they name a number of things, they pause after each, lest the names be confused by the coalescence of the sounds. (Read the passage in the Kādambarī dealing with the various lores that Candrāpīḍa learnt.)

It, therefore, follows that in sentences like रामो ग्रामं गच्छति, हरिर्मोदते मोदकेन, स्वभाव एवैष परोपकारिणाम्, तच्छ्रुत्वापि सा धैर्यं न मुमोच, अस्मिंस्तडागे प्रचुराण्यभिनवानि नलिनानि दृश्यन्ते, there is no occasion for a pause and hence non-observance of Saṃdhi is inexcusable. Read without Saṃdhi, these sentences stand as रामः । ग्रामम् । गच्छति; हरिः । मोदते मोदकेन; स्वभावः । एषः । एव परोपकारिणाम्; तद् । श्रुत्वा । अपि सा धैर्य्यम् । न मुमोच; अस्मिन् । तडागे प्रचुराणि । अभिनवानि नलिनानि

दृश्यन्ते. These make a halting reading. There is a pause almost after every word. We seem to read detached words, without *any syntax*. (**विश्लिष्टानि पदानि पठाम इति प्रतीतिर्जायते न तु संसृष्टार्थपदमेकं वाक्यम्.**) Surely this is not the language of the ancients, And, we are not to evolve a new idiom.

संस्कृतेन विपरिणामे विशेषज्ञोपि मुह्यति ।
विनेयास्तत्र मुह्येयुरिति नो विस्मयाय नः ॥१॥
तेनात्र पद्धती काचित्करणीया प्रबोधिनी ।
सरला सरसा चैव शिष्टलोकानुमोदिता ॥२॥
इति संचिन्त्य छात्राणां हितेनैव प्रयोजिताः ।
प्रयोगशुद्धये साध्वीं प्रक्रमः सरणिं नवाम् ॥३॥
वाचां शिष्टस्मृतिर्या हि सैवेह साधु वर्णिता ।
तदत्ययाश्च संभाव्या भूयो भूयो विगर्हिताः ॥४॥
ये ये च प्रायिका वाचि विनेयानां मतिभ्रमाः ।
सर्वे ते समनुक्रम्य ससंस्कारं निदर्शिताः ॥५॥
यद्येषा कामितां कुर्याच्छात्राणां वाचि संस्कृतिम् ।
फलेग्रहिरयं यत्नस्तदाऽस्माकं भविष्यति ॥६॥

Exercise 1

1. We bow to ~~the~~ Providence. 2. The king punishes the mal-doer. 3. He is going to-day to a village. 4. Kālidāsa adorned the court of Vikramāditya. 5. He reads books daily. 6. Devadatta saw a sage. 7. Rāma married Sītā. 8. He washes clothes. 9. Hanumat burnt Lankā. 10. We contemplate upon the Lord. 11. You will go to hell. 12. He has not committed any offence. 13. He fell off the horse. 14. I sang a song. 15. He possesses a number of virtues. 16. Viśvāmitra practised penance. 17. He smells roses. 18. I am looking for (my) cow. 19. The child throws his hand into the fire. 20. This is a duty.

Hints :—Here are given simple, short sentences in the Active Voice. In translating these, the student should see that the Verb agrees with the Subject in the Nominative. The object is to take the Accusative. We illustrate : Kālidāsa adorned the court of Vikramāditya = कालिदासो विक्रमसभामलमकरोत् (or सभामलञ्चकार). He possesses a number of virtues = तस्यास्ति गुणग्राम : or तस्य सन्त्यनेके गुणाः. I sang a song = अहमगायम्. Sanskrit usage does not allow a cognate object, unless it is qualified by an adjective.

Exercise 2

(*Concord of Noun and Adjective*)

1. It is a beautiful creation. 2. He is a noble man. 3. He is a bad workman. 4. I am now

at leisure. 5. He is a very obedient servant. 6. Hindus, as a class, are conscientious. 7. Indians are known for their hospitality. 8. Lahore is a dirty city. 9. It is a tall tree. 10. This is a very beautiful bird. 11. It is a tempting offer. 12. It is a fascinating sight. 13. You are quite ignorant. 14. Devadatta is very talkative. 15. This is a swift brook. 16. This is a swift horse.

Hints :—Here the student should see that there is agreement between a Noun and its qualifying Adjective, in case, number and gender. We illustrate: Hindus, as a class, are conscientious = हिन्दुजातिरन्तःकरणप्रवृत्तिप्रमाण-का. °प्रवृत्तिप्रमाणिका would be ungrammatical. This is a swift horse = आशुरयमश्वः or शीघ्रोऽयं तुरङ्गः. This is a swift brook = वेगवाहिनीयं वाहिनी.

Exercise 3

1. Yajñadatta is very fond of play. 2. Viṣṇu-mitra is a man of taste. 3. He is irregular in his studies. 4. *All creation is liable to destruction. 5. Devadattā is a girl of fourteen. 6. It is a fourteen-year old school. 7. Yonder is a tender creeper. 8. It is a shallow lake. 9. It is an old house, about to fall. 10. He is red with anger. 11. They two are friends. 12. This is a fine proposal. 13. Wife is the mistress of the house. 14. It is a small quantity. 15. His eyes are sore. 16. His wounds are healed. 17. He is a quiet youngman. 18. *The learned are jealous.

Hints :—This Exercise is in continuation of Exercise 2. Devadattā is a girl of fourteen = चतुर्दशवर्षा देवदत्ता

नाम बाला. चतुर्दशवार्षिकी and चतुर्दशवर्षीया are both incorrect. It is a fourteen-year old school=चतुर्दशवार्षिकीयं पाठशाला. He is red with anger= लोहितकः कोपेन. It would be incorrect to say लोहितः कोपेन.

Exercise 4

1. We bow to the all-wise Providence. 2. The just king punishes the mal-doer. 3. He is going to-day to a far-off village. 4. The celebrated poet Kālidāsa adorned the court of Vikramāditya. 5. He reads useful books daily. 6. Devadatta saw a sage of great power. 7. Rāma married the virtuous Sītā. 8. He washes the dirty clothes. 9. Hanumat burnt the golden Laṅkā. 10. We contemplate upon the Lord, the all-sustainer. 11. You will go to the horrible hell. 12. He has not committed a serious offence. 13. He fell off the running horse. 14. I sang a sweet song. 15. He possesses a number of pleasing virtues. 16. Viśvāmitra practised hard penance. 17. He smells sweet roses. 18. I am looking for my lost cow. 19. The child throws his hand into the burning fire. 20. This is a daily duty.

Hints :—The Exercise 1 is reproduced here *verbatim*, with the addition of adjectives. An adjective must, as said before, agree with the noun it qualifies, in case, number and gender. We illustrate: The celebrated poet Kālidāsa adorned the court of Vikramāditya= प्रथितयशाः कविः कालिदासो विक्रमसभामलमकरोत्. I sang a sweet song=मधुरां गीतिमगायम्.

Exercise 5

1. The sages and saints are adorable. 2. Rāma and Sītā were the purest of beings. 3. Dilīpa and his queen were devoted to the cow, Nandinī. 4. Desire and passion are the two great enemies of man. 5. Devadatta and his sister are sick of studies. 6. The bride and her mother-in-law are at logger-heads. 7. Valmīki and Kālidāsa were great poets. 8. Arjuna and Karṇa were great heroes. 9. Negligence and indolence are ruinous. 10. Generosity and tolerance are beneficent. 11. Sleep and fear are common to all beings. 12. Both the husband and wife are slow of wits.

Hints :—Here are given two or more nouns joined by 'and' and qualified by one adjective. The adjective would be masculine if the nouns are masculine or masculine and feminine ; *e. g.*, सीता रामश्च (सीतारामौ) प्राणिनां पवित्रतमौ, and if one of the nouns is neuter, the adjective would be neuter; *e. g.*, प्रमाद आलस्यं च ध्वंसकारिणी (or आत्ययिके). Sleep and fear are common to all=निद्रा भयं च सर्वेषां साधारणे.

Exercise 6

1. Rāma and I are going to our *Guru*. 2. Rāma, Śyāma and Vasumitra will leave for home to-day. 3. You and I can do this piece of work. 4. You and Devadatta earned great wealth by trade. 5. They, Mohana and Kṛṣṇa are great friends. 6. You, he and I can finish this work by common exertion. 7. An incompetent teacher ~~or teacheress~~ does incalculable harm. 8. Neither

you nor your brother is aware of the harm you are doing. 9. Neither you nor I am sure of the future. 10. Neither the rulers nor the ruled are happy now. 11. You and they are responsible for this mischief.

Hints :—Here Nouns or Pronouns of different numbers and persons joined by 'and' stand as 'Subject' to a Verb in a sentence. The Verb is to agree with the Subject. Which of the Nouns or Pronouns forming the Subject would it agree with ? Evidently it must have the dual number if there are only two Nouns of the singular number. In all other cases, the number of the Verb must be plural ; *e. g.*, Rāma, Śyāma and Vasumitra will leave for home to-day=रामः श्यामो वसुमित्रश्चाद्य गृहं प्रति प्रयास्यन्ति. If one of the Nouns is of the First Person, the Verb would take the First Person ; *e. g.*, You and I can do this piece of work= त्वं चाहं च कर्मेदं कर्तुं शक्नुवः. And, if there is no First Person, the Verb would take the Second Person ; *e. g.*, You and Devadatta earned great wealth=त्वं च देवदत्तश्च महद् धनमार्जतम्.

Exercise 7

1. Never tell an untruth, says the revered *Guru* (गुरुचरण). 2. Rāma is the gem of his class and the ornament of his family. 3. They are the abode (निकेतन) of all auspicious things. 4. The Pāṇḍavas became an object of suspicion to the Kauravas in their early age. 5. He became the recipient (पात्र) of the favours of the King. 6. I am not worthy (पात्र) of such a honour. 7. *In-

discretion is the greatest cause (पद) of misery. 8. *Mādhava is our refuge (पद) in trouble. 9. *The talents of the gifted are an object (स्थान) of regard. 10. A good ruler is the recipient (भाजन) of the affection of his subjects. 11. He is an ideal king. 12. According to the Sāṅkhyas, matter is the root-cause (मूल) of this universe. 13. *The wise say: 'Death is but the nature of embodied beings and life a mere change.'

Hints :—Here are sentences in which what is predicated of the Subject or the Object is expressed by a Noun which must be used in the singular number and in its primitive gender, whatever be the number and gender of the Subject or the Object; *e. g.*, Rāma is the gem of his class and the ornament of his family=रामः श्रेण्या रत्नं कुलस्य चावतंसः. Pāṇḍavas became an object of suspicion to the Kauravas in their early age=पाण्डवाः प्रथमे वयसि कुरूणां शङ्काभाजनं बभूवुः. (कौरवाणाम् is incorrect). He is an ideal king= स नृपतीनामादर्शः. आदर्शनृपतिः is bad Sanskrit. गुरुचरण or गुरुपाद in the sense of the revered *Guru* must be used in the masculine plural.

Exercise 8

1. *What is (called) coldness is the characteristic of water. 2. *Yama* is that obligatory act which is dependent upon the physical organs and *niyama* is that occasional act which is dependent upon extraneous means. 3. She is the gem of a woman. 4. Mālavikā was sent a present (उपायन) to Queen Dhāriṇī. 5. *This signet-ring is a present

(प्रतिग्रह) from the king. 6. What art or science can lie beyond the reach of an intelligent, pains-taking man? 7. Nothing is *beyond the range* (अविषय, अगोचर) of the eyes of the sages. 8. They are a repository (निधान) of learning. 9. He is my dearest son (पुत्रभाण्ड). 10. Surely he is a great pandit (पण्डितप्रकाण्ड). 11. *Rāma is martial spirit taking on flesh to guard the treasure of Vedic lore. 12. *Mere diplomacy is cowardice and mere bravery is brutish action. 13. He is kindness in-carnate.

Hints:--This Exercise is in continuation of the previous. These sentences present a slightly different type. We illustrate: Mālavikā was sent a present to Queen Dhāriṇī=मालविका देव्यै धारिण्यै उपायनं प्रेषिता. Mālavikā *was sent* as a present, the Participle प्रेषित therefore must agree with 'मालविका' and not with 'उपायन'. What art or science can lie beyond the reach of an intelligent painstaking man?=का कला विद्या वा मतिमतो व्यवसायिनोऽविषयः (or ऽगोचरः). अविषय and अगोचर must be used in the masculine as Tat-Puruṣa Compounds, whatever be the gender of the noun they are to be construed with. And Bahuvrīhi is out of place here.

Exercise 9

1. *Urvaśī was the delicate weapon of Indra, the ornament of heaven and the eclipser of Śrī, proud of her beauty. 2. She considers herself learned. God's greatness (माहात्म्य)[x] is *beyond the province*

(अगोचर) of *speech and mind* (वाङ्मनस). 4. *Adversity is the touch-stone of friendship. 5. An unchaste woman is the bane (आधि) of the family. 6. Śrī Kṛṣṇa is my refuge (शरण). 7. You are the resort (गति) of us all. 8. *Not to despair is the first requisite (मूल) of prosperity. 9. Govinda is my life (प्राण pl.), my all-in-all. 10. *One gifted son is good, but not hundreds of fools. 11. He is the receptacle (अगार) of merits. 12. Two months make one season and six seasons one year. 13. Gold changes into two ear-rings resembling live charcoals of *khadira*.

Hints :—This Exercise too is in continuation of the previous. Here we have peculiar sentences. Gold changes (lit. becomes) into two ear-rings resembling live charcoals of khadira=स्वर्णं खदिराङ्गारसदृशे कुण्डले भवतः. Here the Verb agrees in number, not with the Subject, but with the Predicate, and it cannot be otherwise.† Similarly in the sentence, two months make one season and six seasons a year, the Verb has to agree with the Predicate : द्वौ मासावृतुर्भवति, षड् ऋतवश्च वर्षम्भवति. She considers herself learned=साऽऽत्मानं कृतिनं मन्यते. 'आत्मन्' is masculine and it must retain its gender. The Adjective qualifying it must also be masculine. N. B.—The द्वन्द्व comp. 'वाङ्मनस' ends in अ.

Exercise 10

(*Adverbs*)

1. You may sit comfortably (सुखम्, साधु). 2. The old woman walks slowly. 3. The intelligent observe

things carefully (निपुणम्). 4. He sings sweetly. 5. He speaks harshly (परुषम्). 6. The sun is shinning very hot. 7. The steeds run fast. 8. I did not commit this offence consciously. 9. The Śastra does not enjoin much punishment for an act done *unintentionally* (अनभिसन्धि). 10. Their conduct is highly admirable. 11. He spoke at length. 12. I shall just come.

Hints.—In Exercises 10—12, the student is required to use Adverbs other than the Indeclinables. Any Adjctive may be used adverbially, if we use it in the neuter gender, singular number of the Accusative. The old woman walks slowly=मन्थरं याति जरती. I shall just come=लघ्वागमिष्यामि.

Exercise 11

(*Adverbs continued*)

1. The river is flowing noiselessly. 2. Sit facing the teacher. 3. He speaks falteringly. 4. You have behaved improperly. 5. You do not know grammar sufficiently. 6. Nārada roamed in the world at will. 7. I am looking eagerly for my brother's return home. 8. This is hopelessly bad. 9. I earnestly request you. 10. Previously we used to meet as equals. 11. You please hear me patiently. 12. I am exceedingly frightened.

Hints :—Here too, Adverbs other than the Indeclinables are to be used. In the sentence 'sit facing the teacher', we may either use an Adverb (अभिमुखम्) or we may use अभिमुखः (सन्) as a Predicative Adjective. The sense does not suffer. 'Previously we used

to meet as equals,' may be translated as पुरा नौ समयोः (समभावेन or समत्वेन) समागमोऽभूत्. This is hopelessly bad=इदमतिमात्रं दुष्टम्. Here it would be un-Sanskritic to say इदं सनैराश्यं दुष्टम्.

Exercise 12

(*Adverbs concluded*)

This is obviously a great error. 2. He has not given up the habit of drinking entirely. 3. He is permanently employed. 4. He cried piteously. 5. He did it willingly. 6. Serially, these are the first, fourth and tenth questions. 7. This is difficult, especially for the tender boys. 8. *This is uttered in jest, O friend, do not take it in right earnest. 9. Whatever a person thinks mentally (मनसा), the same he translates into action. 10. I beg you humbly. 11. He spoke publicly of the failings of the leaders. 12. Go straight to the right direction. 13. He earns his living honestly. 14. The deer move confidently in the hermitage. 15. The snake crawls in a zig-zag manner (कुटिलम्, जिह्मम्). 16. Śiva is significantly Īśvara. 17. *In sooth, I am nominally Lord of the earth. 18. Here comes your mother, O child,

Hints :—Sometimes forms in the Instrumental are used as adverbs ; *e g.*, this is difficult especially for the tender boys=इदं दुष्करम्, विशेषेण सुकुमारैः कुमारैः. This is uttered in jest, O friend, do not take it in right earnest=परिहासविजल्पितं सखे परमार्थेन न गृह्यतां वचः. Sometimes a pronoun functions as an adverb ; *e. g.*, here comes your mother, O child=एषाऽऽयाति ते माता शिशो

Exercise 13

(*Masculine Nouns in* अ)

1. Man is mortal (मर्त्य). 2. The gods are gracious. 3. The rays (कर, किरण) of the morning sun (अरुण) are delightful. 4. It is a happy day to-day. 5. Successful effort (यत्न) leads to prosperity (अभ्युदय). 6. *All rise must end in a fall. 7. Birds (पतग) fly. 8. The cuckoo (पिक) warbles (अपिकायति). 9. The cook (सूद) cooks rice. 10. The ocean is the mine of all precious things. 11. The king protects all people. 12. A tiger attacked an elephant. 13. A hunter killed a tiger with his arrow (शर). 14. Whom does not light (आलोक) delight ? 15. Let the gentle one (सौम्य) see. 16. He has gentle looks (सौम्यदर्शन). 17. Yajñadatta has fierce looks. 18. Please hold the reins (प्रग्रह). 19. *Pray do not reject my request (प्रणय). 20. I manage their welfare (योगक्षेम). 21. *The study of the Veda is to be desired. 22. May Śiva grant us prosperity in this world.

Hints :—In the following Exercises up to Exercise 32, it is intended to give sufficient practice to the student in the declension of nominal stems. In each of these Exercises, the student should use the nouns of a particular ending as directed. He should make his choice of the Sanskrit synonyms given as equivalents for an English word in the Vocabulary. The sentence, 'there is as much difference between us (two) as between a puddle and the sea' may be translated as=आवयोः (or तत्र च मम च) समुद्रपल्वलयोरिवान्तरम्. Here आवयोः is also Genitive. The Locative would be against Sanskrit usage. A hunter

killed a tiger with his arrow=व्याधः शरेण व्याघ्रं हतवान्. In such sentences, it would be unidiomatic to say स्वेन शरेण, unless we mean to imply that it was not with the help of a borrowed arrow but with the help of his own, that the hunter accomplished the deed. And there is no such meaning here. Generally, therefore, words for 'his', 'her', 'its', should be left out in translation. मातरं नमति, bows to his mother. The omission of 'स्व' in such sentences is in perfect accord with the Sanskrit idiom. 'May Śiva grant us prosperity in this world' may be best translated as भवे भवो भवतु भव्याय. It should be carefully noted that 'योगक्षेम' (welfare) should be used in the singular number and masculine gender. 'क्षेम' by itself is neuter also.

Exercise 14

(*Neuter Nouns in* अ)

1. The knowledge of Pāṇini (पाणिनीयविज्ञान) is useful for the study of all other Śāstras. 2. A wife (कलत्र) can make a heaven of a home. 3. This is a house of learning (सरस्वतीसदन). 4. He reaped the harvest with a sickle. 5. He makes very beautiful sentences. 6. It is a sin to slander people. 7. You write faultless letters. 8. The water of this well is tasteful. 9. His conduct (वृत्त) is praiseworthy. 10. *Fallen into the traps of the wicked, who has come out unscathed (क्षेमेण). 11. You have an unbridled tongue. 12. I want to know his health. 13. He was grieved to learn of his father's death. 14. They (two) have similar forms (संस्थान). 15. The leader of the caravan

met his end (संस्थान) in a ship-wreck. 16. The sailor propels the boat with the oars (अरित्र). 17. *Good fortunes come in train.

Hints :—The sentences given here do not represent a type. The student is required to use Neuter Nouns, even when Nouns of other genders can well suit him. The Sanskrit for 'a wife can make a heaven of a home' should, therefore, be कलत्रं हि गृहं स्वर्गीकर्तुं क्षमम्. In translating 'it is a sin to slander people', we cannot have the Infinitive ; 'परान् अपवदितुं पापम्' would be an unwarranted construction. We should say instead : परापवादः पापम्. They two have similar forms. Here we cannot have any verb for 'have'. The Sanskrit would be तयोः संवादिनी संस्थाने. It is graceful to leave out 'स्तः' here.

Exercise 15

(*Masculine Nouns in* इ)

1. Silence is a characteristic of a sage (मुनि). 2. The creation of a poet (कवि) is called Kāvya. 3. He held my hand (पाणि) in his. 4. He cut off the enemy's right arm with a sword (असि). 5. He brings heaps (राशि) of gold. 6. These mountains (गिरि) were once winged like birds. 7. This is a very venomous snake (अहि). 8. The carpenter (वर्धकि) makes beautiful toys of wood. 9. *In the Kali age, strength lies in organization. 10. The bees (अलि) hover over the flowers. 11. Diseases (व्याधि) do not attack a man given to physical exercise. 12. I have done my duties, I have no

mental worries (आधि). 13. A coward prefers peace (सन्धि) even *with humiliation* (सनिकार) to war. 14. Having filled his stomach (कुक्षि), he went to sleep. 15. In spring (सुरभि) everything is beautiful. 16 What jewel (मणि) is more brilliant than the sun (द्युमणि)? 17. A bird (शकुनि, शकुन्ति) was shot down by a fowler. 18. Strange is the working of fate (विधि). 19. Hindus make daily offerings (बलि) to the birds and beasts. 20. I remember, you are an old friend (सखि) of mine.

Hints :—Sometimes Sanskrit and English idioms coincide ; *e. g.*, having filled his stomach, he went to sleep = कुक्षिं पूरयित्वा स निद्रामगच्छत्. In translating 'the bees hover over the flowers', the student should note that परि √सृ to hover is Transitive and उद् √भ्रम् is Intransitive. The Sanskrit would therefore be कुसुमानि परिसरन्त्यलयः or कुसुमेषूद्भ्रमन्त्यलयः. The Sanskrit for 'diseases do not...etc.' may well be : व्यायामिनं (व्यायामशीलम्, श्रमकारिणम्) स्पृशन्त्येव न व्याधयः.

Exercise 16.

(*Feminine Nouns in* इ)

1. What a blessed disposition he has. 2. Knowledge gives you both enjoyment and emancipation. 3. How do you make your living (वृत्ति). 4. *May there be the union of Śrī and Sarasvatī for the good of the learned ! 5 This is a salt mine (खनि). 6. In adversity (विपत्ति) people get confused. 7. This is a golden image (प्रतिकृति) of Sītā. 8. This is mistaking the snake in the string (रज्जु). 9. This is an efficacious

herb (ओषधि). 10. Sometimes a sudden fear (भीति) takes away life. 11. He derived great satisfaction (तुष्टि) from the news (प्रवृत्ति). 12. *The words of the great never turn out to be untrue. 13. *The great rise even of the mighty ends in a fall.

Hints.—It is sometimes more idiomatic to leave out the verb in sentences like 'knowledge gives you both enjoyment and emancipation' and translate विद्या खलु भुक्तये मुक्तये च. There is no word used for 'you' and yet the sense is complete. Even when we use the verb ददाति, 'you' should be left untranslated. विद्या भुक्तिं मुक्तिं च ददाति. It should be noted that the Sanskrit for 'golden' is हिरण्मय and not हिरण्यमय, and that the word for 'herb' is ओषधि and not औषधि. For 'medicine' we have औषध *n.* We may translate 'what a blessed disposition he has' as अहो कल्याणी अस्य प्रकृतिः.

Exercise 17

(*Masculine Nouns in* उ)

1. Have you ever drunk the sugarcane-juice? 2. I am a stranger, I therefore ask who this child (शिशु) is. 3. We have played together in dust (पांसु). 4. The yells (रुत) of the jackal (गोमायु, फेरु) pervade (मूर्च्छ्) our ears. 5. Rāma built a bridge (सेतु) over the ocean. 6. *Anxious to give away much for the sake of a small thing, you seem to me to be confused in thought. In spring (मधु) nature looks like a new bride in a brilliant attire. 8. Rāma has commenced the great sacrifice (क्रतु), the *aśvamedha*. 9. *A child is the thread of

affection that knits our inner vitals together. 10. Life (असु) must be preserved at any cost. 11. Has the child learnt going on knees (जानु)? 12. Sages live on the tops (सानु) of the mountains. 13. Even a drop of poison (विषबिन्दु) is enough to kill.

Hints :—Subordinate Clauses introduced by यद् often make a halting reading. It is more in accord with the Sanskrit idiom to use 'इति' instead at the end. We illustrate: I am a stranger, I therefore ask who this child is=वैदेशिकोऽस्मीति पृच्छामि कोऽयं शिशुरिति. It should be noted that मूर्च्छ् is Intransitive; hence श्रोत्रयोर्मूर्च्छन्ति रुतानि is the correct construction. Rāma built a bridge= रामः सेतुं बबन्ध. Here we prefer to use बन्ध् to any other root meaning 'to build.' In spring Nature looks like a new bride in a brilliant attire= मधौ सृष्टिरुज्ज्वलवेषा नववधूरिव भाति. Sanskrit usage does not approve of 'प्रकृति' in the sense of Nature.

Exercise 18

(*Feminine and Neuter Nouns in* उ)

1. The sight of a cow (धेनु) is auspicious. 2. The Hindus rightly worship the cow. 3. Honey (मधु) cures phlegm. 4. The sparrow picks up particles of food with its beak (चञ्चु). 5. He draws water (अम्बु) from the well with a string (रज्जु) and a bucket. This slender frame (तनु) is incapable of standing the heat of the sun. 7. Have you ever been to Kapilavāstu, the home

of the Buddha ? 8. Muslims pray *on bended knees* (अन्वाच्य जानुनी). 9. The child asks for water (अम्बु). 10. This is made of wood (दारु). 11. He is a master of great wealth (वसु). 12. She shed copious tears (अश्रु). 13. Ornaments made of combustible lac (जतु) should be avoided.

Hints :—For 'rightly' in the second sentence 'स्थाने' is the right word. We translate : स्थाने हिन्दवो धेनुमर्चन्ति. This slender frame is incapable of standing the heat of the sun = तनुरियं (= तन्वीयं) तनुरसहा सूर्यातपस्य (or असहिष्णुः सूर्यातपम्). 'Ornaments made', etc. may be translated as वह्निभोज्यद्रव्यस्य जतुनो विकारा अलङ्काराः परिहरणीयाः.

Exercise 19

(*Feminine Nouns in* आ)

1. Learning and inspiration (प्रतिभा) make a poet. 2. The moonlight in autumn is very delightful. 3. Play is very dear to boys. 4. Modesty is the ornament of a girl. 5. What hurry (त्वरा) is there ? There is ample time. 6. The saints are the real image (प्रतिमा) of God. 7. The examination is very near, students therefore pass their nights in study. 8. He is truly Rameśa, being the lord of wealth. 9. This is the view of the public (जनता). 10. A good memory (मेधा) stands a man in good stead. 11. The earth is the sustainer of us all.

Hints :—The Sanskrit for 'learning and inspiration make a poet' should be व्युत्पत्तिः प्रतिभा च कवित्वे कारणम्.

+ The Accusative in 'सूर्यातपम्' should be not. The Genitive is debarred by Pāṇ. 2.3.6

It would be unidiomatic to say व्युत्पत्तिः प्रतिभा च कविं कुरुतः. 'Students pass their nights *in study*'=छात्रा अध्ययनेन क्षपाः क्षपयन्ति (or निशा नयन्ति, or रात्रीर्गमयन्ति). Here अध्ययने (Loc. Sing.) would be against grammar. 'This is the view of the public'=एवं जनता पश्यति. 'The earth is the sustainer of us all'=धरा हि सर्वेषां नो धरित्री (धारिणी).

Exercise 20

(*Feminine Nouns in* ई)

1. Hindus love to bathe in a stream. 2. This is a beautiful forest-site (वनस्थली). 3. The Pāṇinean system of grammar is the best. 4. They lost their track in the impenetrable forest (अटवी). 5. Boating is a pleasant pastime on a still, moon-lit night (रजनी). 6. *The mother and the land of birth are better than the heaven. 8. The queen (देवी) Vāsavadattā was very loyal to her husband. 8. The words (वाणी) of the sages never turn out to be untrue. 9. Kings are now piling up armies (वाहिनी) for fear of a war. 10. The old-typed cart is still in use in India.

Hints :—'The Pāṇinean system of grammar is the best' may be rendered as पाणिनीयव्याकरणपद्धती सर्वासामुत्तमा. (पद्धती and पद्धति are both correct). 'Boating is a pleasant pastime, etc.'=चन्द्रोज्ज्वलायां प्रशान्तायां रजन्यां हि नौविहारो हृद्यो विनोदः. 'Are piling up armies'=वाहिनीः संगृह्णन्ति. 'The old-typed cart, etc.'=पुराणाकारा शकटीदानीमप्यन्यूनमुपयोगं याति.

Exercise 21

(*Feminine Nouns in* ई *and* ऊ)

1. *A literary composition consisting of poetry and prose is called *campū*. 2. The success of the king depends upon the skill of the commander of the forces (चमू). 3. How long will this frail frame (तनू) last ? 4. The bride (वधू) is very dear to (or is the beloved of) the mother-in-law. 5. Śrī is difficult to obtain. Those who strive after her do not always have her. 6. There is nothing stable on this earth (भू). 7. Women are irritable (सुलभकोप, कोपन, क्रोधन). 8. Yogins see things with their pure mind (धी). 9. This is a matter for shame (ह्री). 10. Knowledge is the ship (तरणी) to cross the ocean of life. 11. The lute (वल्लकी) surpasses other instruments. 12. This is peoples' attatchment to Lakṣmī.

Hints :—' The success of the king depends ' etc., may be rendered as राज्ञः सिद्धिः खलु चमूपतिचातुरीमन्वायतते (or चातुर्ये आयतते or चातुर्यायत्ता or चातुर्यापेक्षा or चातुर्याधीना). Generally 'अधीन' can be used in a compound only. But on the authority of Kātyāyana's expression वाक्यं वक्तर्यधीनं हि , 'अधीन' has been used as an independent word here and there. ' How long will this frail frame last ?=कियच्चिरं भङ्गुरेयं तनूः स्थास्यति.

Exercise 22

(*Other Nouns ending in vowels*)

1. Bhīṣma was the commander of the armies

(सेनानी) of the Kurus. 2. This world is the creation of Brahmā (स्वयम्भू). 3. The intelligent (सुधी) appreciate the merits of others. 4. The work of a sweeper is as necessary and dignified as that of a Brāhmaṇa. 5. Be pleased, O Creator! (विधातृ). Forgive us our sins. 6. I salute mother (मातृ). 7. May we be lords of wealth (रै). 8. The milk of cows is best for children. 9. He eats rice with curd (दधि). 10. God sees everything with His vigilant eyes (अक्षि). 11. The property of the mother goes to the daughter.

Hints :—Here are given such Nouns in vowels as are a bit more difficult to decline. 'The work of a sweeper', etc. = खलप्वो वृत्तिस्तथैव संभावनीयाऽऽवश्यकी च यथा द्विजातेः. Usage sanctions both forms आवश्यकी and आवश्यिका in the Feminine from आवश्यक. 'The property of the mother goes to the daughter' = मातुर्धनं (or मातृधनं) दुहितृगामि भवति (or दुहितॄऽर्हति). मातृ + निम् acc. sing

Exercise 23
(*Pronouns*)

1. What is this? It is a medicine. 2. Of them two, Devadatta is cleverer. 3. Each seeks his own end. 4. We have two ways open to us. 5. *Whatever be said *in contravention of the Sūtra* (उत्सूत्र) is not to be accepted. 6. *This is the straight, royal road to those desiring deliverance. 7. This is the view of the ancient people. 8. We have illustrated a few (कतिपय) blemishes only. 9. *There is no *Dharma* higher than truth, say *the primeval*

1. 'कतिपय' is not a regular pronoun. It is treated as such optionally in the Nom. pl. Hence we may either say कतिपये or कतिपयाः

sages (प्रथमे मुनयः). 10. In the south there is a great forest (महाटवी) known as Vindhya. 11. *Yonder in that* (अदस्) temple the famous musicians are meeting. 12. Who are you, O girl? 13. Whom should I know your ladyship?

Hints :—' We have illustrated a few blemishes only ' may be translated as अस्माभिः कतिपये दोषा उदाहृताः (or निदर्शिताः). ' We have two ways open to us '= उभयी नो गतिः. ' Who are you, O girl.?'=काऽसि वासु. ' Whom should I know your ladyship=कामत्रभवतीमवगच्छामि ?

Exercise 24

(*Numerals*)

1. He has two brothers and three sisters. 2. There are twenty-one students in this class. 3. Thirty-two and forty-eight make 80. 4. Deducting (व्यवकलय्य) fifty from 110, we get sixty. 5. Prizes were awarded to 75 students. 6. Svāmi Dayānanda was born in the Vikrama year 1881. 7. A lac of people attended the *Kumbha* fair. 8. There are 35 crores of people in India. 9. Two scores (विंशति) of utensils were coated with tin. 10. I have a thousand gold coins. 11. The king gave a hundred cows to the Brāhmanas. 12. Bring me five mangoes and a few *Jambu* fruits.

Hints :—Sanskrit numerals from 'पञ्चन्' onwards up to 'नवदशन्' are used in the *pl.* and do not undergo a change for gender ; *e. g.*, पञ्चदश पुरुषाः, पञ्चदश स्त्रियः, पञ्चदश फलानि. From विंशति to नवनवति (90), they are used in the

singular number and feminine gender, whatever be the gender of the संख्येय ; *e.g.*, there are 21 students in this class एतस्यां श्रेण्यामेकविंशतिश्छात्राः; bring me 21 mangoes = एकविंशतिम् आम्राणि ममानय. In translating the sentence, thirty-two and forty-eight make eighty, the verb must be singular ; it can neither be dual nor plural. द्वात्रिंशद् अष्टाचत्वारिंशच्च अशीतिर्भवति. Each of the numerals being singular, there is not the slightest justification for the plural ; but there could be the dual number, if the emphasis were on the subject, which, however, is here on the predicate अशीति; hence the singular number. Deducting fifty from one hundred and ten we get sixty = एकादशोत्तरशतात् पञ्चाशतं षष्टिव्यवकलय्य षष्टिरवशिष्यते. एकशतम् always means 101.

Exercise 25

(हलन्त *words ending in* तवर्ग and चवर्ग).

1. (Himavat) Himālaya is the highest mountain (भूभृत्). 2. Modern kings (भूभृत्) do not treat their subjects well. 3. The water of this stream (सरित्) is clear (प्रसन्न). 4. Women also have been found brave. 5. *Bring fuel, O gentle boy. 6. Dreadful are the consequences of wars (युध्). 7. The deer squatted on the slabs (दृषद्). 8. In autumn (शरद्) the moon-light becomes exceedingly pleasing. 9. The directions (दिश्) are quiet (प्रशान्त). 10. The beasts *would ease themselves* (शकृत् कुर्वन्ति) anywhere. 11. His liver (यकृत्) is bad. 12. In this world, how can living beings (प्राणभृत्) have happiness ? 13. *The noble take only to give away as do the clouds. 14. We bow to the creator of the world (विश्वसृज्).

Hints: —In translating the following Exercises, the student should make his choice of हलन्त synonyms in preference to the अजन्त. 'Modern kings do not treat their subjects well' may be rendered as अधुनातना भूभृतो न साधु वर्तन्ते प्रजासु (or न साधु व्यवहरन्ति प्रजासु or न साध्वाचरन्ति प्रजाः). His liver is bad = विकृतं (विकृतिमत्) तस्य यकृत्.

Exercise 26

(हलन्त *words ending in* √अञ्च्)

1. The ancients (प्राञ्च्) were no less civilized than we. 2. You are to enter by the eastern door (प्राञ्च्). 3. The western (प्रत्यञ्च्)gate of the city is closed. 4. The *Śarāvatī* divides the eastern from the northern (उदञ्च्) country. 5. Beasts (तिर्यञ्च्) too are sympathetic in the exile of Sītā. 6. In the south (अवाञ्च्) there is a great mountain, the Vindhyas. 7. Water flows to a lower level (अवाञ्च्). 8. Low-lying areas are marshy. 9. We generally look out and do not look in. 10. The southern quarter (अवाची) belongs to Yama, so say the *Paurāṇikas*.

Hints :—'Beasts too are sympathetic in the exile of Sītā' may be translated as तिर्यञ्चोऽपि सीतानिर्वासने समदुःखाः (or दुःखसब्रह्मचारिणः). We generally look out and do not look in = प्रायशः प्राग्दृशो वयं न प्रत्यग्दृशः. The southern quarter, etc. = याम्याऽवाची दिगिति पौराणिकाः.

Exercise 27

(हलन्त *words ending in* शतृ).

1. I saw a man going (गच्छत्) by this way just

now. 2. Cars plying on this narrow road collide. 3. *Those who (continually) invoke gods and offer oblations (into the fire) keep away from sin. 4 Listen to me as I tell (कथयत्) you. 5. Do not disturb me as I meditate (ध्यायत्) upon God. 6. *One cannot know the destination of the birds flying in the sky. 7. The life-period of a great many people is wasted in the vain search after riches. 8. *One should not interfere with the cow giving the suck. 9. Pārvatī practised penances in the midst of the blazing (ज्वलत्) four fires. 10. Do not laugh at a stumbling (स्खलत्) blind man. 11. The father renounced the world, leaving the crying (रुदत्) children. 12. One should not abuse even the abusing (आक्रोशत्) person. 13. I see a great calamity coming (उपनमत्).

Hints :—The Present Participles are Declinables. They therefore agree with a noun or a pronoun qualified, in case, number and gender. I saw a man going by this way just now = सद्योऽनेन मार्गेण यान्तं पुरुषमदर्शम्. Cars plying on this narrow road collide = संकटेनाऽनेन मार्गेण यान्ति यानानि संघट्टन्ते. The student should avoid the use of 'संकीर्ण' in the sense of 'narrow'. Sanskrit usage has no sanction for it. 'Listen to me as I tell you' may be rendered as श्रृणु वदतो मम. वदन्तं मां श्रृणु is unidiomatic. श्रृणु मत्तो (or मत्) वदतः is against grammar. Do not laugh at a stumbling blind man = स्खलन्तमन्धं मोपहस. उप √हस् is Transitive. I see a great calamity coming = महान्तमनर्थमुपनमन्तमुत्प्रेक्षे.

Exercise 28

(हलन्त *words with the Possessive Suffixes* इन्, विन् *and* मतुप् *and the* कृत् *Suffix* क्तवतु)

1. *The moonlight disappears along with the moon. 2. It is by air that all living beings (प्राणिन्) breathe. 3. *The lover sees nothing wrong (in anything). 4. The sun (अंशुमालिन्) is up, wake up my child. 5. Arjuna was the best of bow-men (धन्विन्). 6. *The friendship with the noble is formed by seven steps, declare the wise (मनीषिन्). 7. See the beauty of the bird (पतत्रिन्). 8. One need not behave deceitfully towards the deceitful. 9. This is a helpless (तपस्विन्) Brāhmaṇa boy. Please help him. 10. The high-spirited (तेजस्विन्) do not put up with an insult. 11. The suffering of others is unknown to a man who has never experienced pain (अभुक्तवत्). 12. Hanumat was a faithful ally of Rāma.

Hints :—The Possessive Suffixes give us so many of our Substantives which are often used as Adjectives. क्तवतु (तवत्) is a Primary Suffix used in the Active sense. It gives us our Active Past Participles. These Participles are Declinables and agree with the Noun they qualify, in case, number and gender. We illustrate : The suffering of others, etc.= दुःखमननुभूतवतो (or दुःखमभुक्तवतो) जनस्य परदुःखमविदितम्. Arjuna was the best of bow-men=धन्विनामुत्तमः किरीटी. किरीटिन् comes from किरीट, a crown. 'One need not behave,' etc. may be rendered as नाऽवश्यं मायाविषु मायया वर्तनीयम्.

Exercise 29

(हलन्त *words ending in* अन्, मन्, वन्, *etc.*)

1. The Aryans called the king 'राजन्' from his pleasing his subjects. 2. People follow the king, for *he is the great deity in the human form. 3. Who can be the favourite (संमत) of the kings ? 4. *Love (प्रेमन्) they say is without a cause, and unaccountable. 5. I like this string (दामन्) of white lotuses very much. 6. *The purity or otherwise of gold is tested in fire. 7. By his majesty (धामन्) he excels even the sun (सहस्रधामन्). 8. Sin (पाप्मन्) does not touch him. 9. This is a long journey (अध्वन्). 10. You are my armour (वर्मन्). 11. This is for our good (शर्मन्) here and hereafter. 12. He went to Europe by the land-route (स्थलवर्त्मन्).

Hints :—The Sanskrit for 'the Aryans called the king 'राजन्' from his pleasing his subjects' may be आर्य्या नृपतिं प्रकृतिरञ्जनाद्राजानमाहुः. I like this string of white lotuses = रोचये पौण्डरीकमिदं दाम.

Exercise 30

(हलन्त *words ending in* अस्, इस् *and* उस्)

1. Brahmā (वेधस्) created this world. 2. Durvāsas was an irascible sage 3. The new-risen moon (चन्द्रमस्) is very lovely. 4. I am anxious (उन्मनस्) to see him. 5. He looks sad (विमनस्), I do not know why. 6. On hearing this news, he felt happy (प्रमनस्) and left for home. 7. Viśvāmitra attained to the status of a Brahmana by practising

severe penances (तपस्) for years. 8. *The otus looks beautiful with the water (पयस्) and the water with the lotus, and the lake with the water and the lotus. 9. *Better is the dust (रजस्) that rises to the forehead when trampled under foot than a man who remains unperturbed even after humiliation. 10. The worn-out clothings on their bodies tell of their dire poverty. 11. Filled with the holy nectar in mind, speech and body, they are an ornament of the three worlds. 12. *This entire triad of the worlds would become blinding darkness if the light named Word were not to shine forth throughout the Saṁsāra. 13. *He is not equal to the dust on my feet.

Hints :—' He looks sad, I do not know why '=स विमना इवास्ति, केन कारणेनेति न जाने. 'Viśvāmitra attained,' etc.=विश्वामित्रो बह्वीः शरदस्तिग्मतपांसि तप्त्वा ब्राह्मणत्वं जगाम. शरद् primarily meaning 'autumn' is used secondarily in the sense of 'year'. It is an instance of the part standing for the whole.

Exercise 31

(हलन्त *words in* अस्, इस् *and* उस्)

1. *Instead of rebuking yourself, O sage, how have you punished the guiltless (अनागस्) Sarasvatī ? 2. *Youth (अभिनवं वयः) is a natural embellishment of the body. 3. *The demons being frightened flee to the quarters. 4. These are deserts without water. 5. He recited a verse composed in the Mālinī metre. 6. Fire (वह्नि) is the bearer of the

oblations (हविस्) to the gods. 7. The flame of the blazing fire tending to the south is auspicious. 8. Both the worlds (रोदस् dual) were happy on the death of Tāraka. 9. *When shall I pass my days in Vārānasī, living on the bank of the Ganges? 10. The descendants of Ikṣvāku conquered the world up to the heaven with a single bow (एकधनुस्). 11. The sages see even the hidden and far-removed things with their concentrated mind (चेतस्).

Hints :—These are deserts without water = एतानि निरम्भांसि धन्वानि. He recited a verse in the Mālinī metre = स मालिनीछन्दसा निर्मितं पद्यमुदाहरत् (or मालिनीछन्दसा परिणतां वाचमुवाच). Here the use of the Locative 'छन्दसि' would be unidiomatic. The descendants of Ikṣvāku, etc. may be rendered as इक्ष्वाकव आनाकं भुवनमेकधनुषा व्यजयन्त.

Exercise 32

(*Other* हलन्त *words*)

1. *He is truly learned who is practical. 2. Pārvatī passed her nights reclining (निषेदुषी) on the uncovered altar. 3. *That man is the foremost amongst the noble, to whom the interests of others are his own. 4. This is a cleverer (पटीयस्) plan. 5. I purchased this book at a much smaller (कनीयस्) price. 6. *Sin confessed becomes light. 7. This is the disposition of the greater people. 8. May your blessings come true! 9. Revered Sir, it is not a blessing, it is a boon. 10. One should not believe in the words of the enemies (द्विष्). 11. He made a weighty speech. 12. *Sītā deserves to be named in the fore-rank

of chaste women. 13. This is no burden to the bullock (अनडुह्). 14. The ancient Hindus used the shoe of muñja grass.

Hints :—Pārvatī passed her nights, etc. may be rendered as केवले स्थण्डिले निषेदुषी निशा अनयत्पार्वती. The sense of नि √सद् seems to be to sit recliningly rather than to sit upright. Hence 'the cow sits' should be translated as निषीदति गौः (and not उपविशति, or आस्ते गौः). I purchased this book at a much smaller price = अहमिदं पुस्तकं कनीयसा मूल्येनाऽक्रीणाम्. The use of the Instrumental here must be noted. This is no burden to the bullock = नायं भारोऽनडुहः. Here चतुर्थी would be wrong, for the sense of तादर्थ्य requiring the use of चतुर्थी is not present

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SECTION II.

VERBS.

Exercise 1

(*Present Tense* लट्)

1. The pupil salutes his teacher. 2. I do not understand what you say. 3. *It is punishment that rules all the people. 4. The child is anxious to see his mother. 5. He is getting addicted to liquor. 6. *Every body thinks of his own people as handsome. 7. *The wise surrender the half, when the whole is at stake. 8. You are contradicting yourself. 9. It is strange that Brāhmaṇas of cultured minds should behave thus. 10. Happily he is blessed with a son. 11. I go to congratulate him on the birth of a son. 12. *Thou seest the mote in the eyes of others, but not the beam in thine own eye. 13. *Like a bad workman he tries to adjust one thing when another gets out of order (*lit.* is displaced). 14. With their stomachs filled with food, the students play pranks. 15. *In the absence of the sun, the lotus does not possess its own beauty. 16. It has been raining since morning. 17. Birds are flying. 18. *The fool is talking nonsense. 19. I have been looking for you all this time. 20. *In which direction has the miscreant gone ?

Hints :—In this and the following Exercises in this Section, it is intended to give the student practice in the use of Verbs in the various Tenses and Moods. His choice of roots is no where restricted. He is free to use 'roots' of any group. Thus in translating 'the pupil salutes his teacher', he can use either √नम्, or प्र-√नम्, or √वन्द् or अभि √वादि. Similarly he may translate the sentence 4 as मातृदर्शनस्योत्कण्ठते बालः or as मातरं द्रष्टुमिच्छति डिम्भः. Here the use of the 'षष्ठी' in 'दर्शनस्य' should be noted. 'He is getting addicted to liquor = मधुनि (= शीधुनि) प्रसजति सः. 'You are contradicting yourself' = स्वोक्तिं विप्रतिषेधसि (or विरुणत्सि) or स्वं वचो व्याहंसि. 'I go to congratulate,' etc. must be rendered as दिष्ट्या पुत्रलाभेन तं वर्धयितुं यामि.

In Sanskrit we use 'लट्' for the English Present Continuous also. The Sanskrit grammarians define 'वर्तमान' as प्रारब्धोऽपरिसमाप्तश्च कालो वर्तमानः कालः and therefore 'लट्' prescribed in the sense वर्तमान would be used for the Present Continuous also. We illustrate: It has been raining since morning = प्रातः प्रभृति वर्षति देवः. The student is warned against such unidiomatic expressions as वर्षा वर्षति, वर्षं (वृष्टिः) पतति. 'वर्षा', it should be further noted, is used in the plural only. The word 'देव' in our sentence stands for a 'cloud' and the student is free to replace it by any word for 'cloud'. 'I have been looking for you all this time' = इमां वेलां त्वामन्वेषयामि. It is unidiomatic to say अन्वेषयन्नस्मि. Expressions like गच्छन्नस्मि, खादन्नस्मि, पश्यन्नस्मि should be avoided.

The Present Perfect in English may be expressed in Sanskrit by a Past Participle followed by a Verb of 'to be' (√अस्, √भू) in the Present Tense, expressed or understood. We illustrate: 'In which direction has the miscreant gone?' = कतमेन दिग्विभागेन गतः स जाल्मः. Here 'अस्ति' is understood. 'The sun has set' = रविरस्तं गतोऽस्ति or गतोऽस्तमर्कः.

Exercise 2

(Present Tense continued)

1. Here comes your mother, O child. 2. I am just coming. 3. Go, it is about to rain (or go, before it rains). 4. Those who gamble, have to regret it. 5. He is a leader who stakes his very life in the fulfilment of his mission. 6. He loses one hundred in gambling. 7. The sage sips water held in his hand after muttering a few *mantras*. 8. The dogs bark and the caravan goes on. 9. I challenge you to a duel. 10. The river is flowing rapidly. 11. Some renounce this world very early under the strong impulse of वैराग्य. 12. *My right arm throbs, whence can there be the fruit of it here? 13. He is most inferior to me. 14. Taint does not attach to him. 15. These things affect even a man of restraint. 16. It smites my vitals. 17. *A person who is very much ashamed of himself becomes the teacher of mankind. 18. *A bad workman quarrels with his tools.

Hints :—The near Future may be expressed by the Present Tense as in English; *e. g.*, 'here comes your mother, O child' may be translated as एषाऽऽयाति ते माता

शिशो. I am just coming=यावदागच्छामि. Here 'यावत्' is necessary for the 'future' sense. Go, it is about to rain=गच्छ पुरा देवो वर्षति.[1] It is here the use of 'पुरा' that gives the sense of near future to वर्षति. He is a leader who staks, etc. may be rendered as स नाम नेता य ईश्वरादिष्टे स्वे कर्मणि प्राणानपि पणते. I challenge you to a duel= नियुद्धाय त्वामाह्वये. Here आ √ह्वे in the *Parasmaipada* would be wrong. Some renounce this world, etc.=वैराग्यावेशेन बाल्य एव परिव्रजन्ति के चित्. He is most inferior to me=स मे षोडशीमपि कलां न स्पृशति. These things affect, etc. = अमी भावा यतात्मानमपि स्पृशन्ति. It smites my vitals=इदं मे मर्माणि स्पृशति.

Exercise 3

(*Present Tense continued*)

1. *On seeing the (rising) stars, he breaks his silence. 2. *He has an old head upon young shoulders. 3. *The body becomes pure with water. 4. The mother kisses the child on the forehead. 5. He sips water thrice before he takes his meals. 6. He is wont to rise very early in the morning. 7. Association with the noble spreads one's fame in the quarters. 8. Mahmūd attacked the Soma-Natha temple and robbed it of its wealth. 9. *The principal person of the family having died without issue, his property goes over to the king. 10. In India, even those who labour constantly do not get two square meals a day. 11. The insensible persons spit every where, and such insensible persons are, unfortunately, a great many in India. 12. Those who take exercise do not get fat. 13. *He places

1. यावत्पुरानिपातयोर्लट् पा. III. 3. 4.

his foot lightly for fear of treading upon life. 14. In autumn, the Śāli ripens and the lotuses bloom. 15. *Fire is never satisfied with the fuel. 16. *Where women are worshipped, there the gods rejoice. 17. He cannot control himself. 18. *Injuries inflicted by tongue do not heal.

Hints :—'The mother kisses the child on the forehead'=बालं शिरस्युपजिघ्रत्यम्बा. 'He is wont to rise' etc.=स नित्यं प्रातस्तरामुत्तिष्ठति or स महति प्रत्यूपे जागर्ति, तदस्य शीलम्. 'In autumn the Śāli ripens', etc.=शरदि पच्यन्ते शालयः, पुष्यन्ति च पङ्कजानि. 'Those who take exercise', etc. =ये व्यायच्छन्ते ते न मेदन्ते. Here व्यायच्छन्ते is from वि–आ–√यम् and मेदन्ते from √मिद् IA.

Exercise 4

(*Present Tense concluded*)

1. *The grammarians affirm that sound is eternal. 2. *O dear, by company with the inferior, the mind suffers. 3. Every day she is drooping. 4. This does not stand to reason. 5. *Māyā*, the Vedantins declare, is quite competent to bring about the impossible. 6. *With His radiance all this shines. 7. *When that Brahman (Lower and Upper) is perceived, the knots of the heart are loosened, all doubts are resolved, and all one's actions are exhausted. 8. His mind moves smoothly in the study of the Śāstra. 9. *The darkness seems to attach to our bodies and the sky seems to rain down collyrium. 10. What shall I do, where shall I go; I am fallen in the ocean of misery. 11. The bride (वधू) is conveyed to the house of the husband;

(वोढ्) hence the name. 12. It is recorded in the Smṛti that *division of property takes place only once. 13. *A crop grown even by a fool on good soil thrives; a rich harvest does not depend upon the merits of the sower. 14. *This does not hurt him in the least. 15. To whom is not the moon shining at night pleaśing ?

Hints :—' Every day she is drooping '=प्रत्यहं साऽङ्गानि मुञ्चति. ' This does not stand to reason '=नेदं घटते, or नेदं घटामञ्चति, नेदं युज्यते or नेदमुपपद्यते. Māyā, the Vedantins declare, etc.=अघटनघटनापटीयसीं मायामुदाहरन्ति वेदान्तिनः. ' His mind moves ', etc.=क्रमतेऽस्य शास्त्रे बुद्धिः. Here क्रामति would be wrong. ' What shall I do ' etc. Here the Present Tense would be more in accord with the Sanskrit idiom. किं करोमि क्व गच्छामि पतितो दुःखसागरे.

Exercise 5

(*Past Inperfect* लङ्)

1. When I entered the house, there was none within. 2. There was in India, a great emperor, named Aśoka. 3. Dusyanta gave a hot chase to the antelope but could not overtake it. 4. He went out hunting. 5. The teacher strongly rebuked the pupil for his insolence. 6. I warned him of the evil consequences of his intrigues. 7. I importuned him to tell me the facts. 8. The subjects were thoroughly attached to the king. 9. The roads were swept clean and watered on the arrival of the Governor. 10. In India the Brāhmaṇas were always held in high esteem for their life of detach-

ment (वैराग्य) and renunciation (संन्यास). 11. Every twice-born boy was taught all lores after *upanayana* had been done. 12. The ministers gave orders for the arrest of the rebels. 13. The arrested confessed their guilt and were therefore pardoned and released. 14. He was asked a number of questions, but he could not make any satisfactory answer. 15. Crops dried up because of a drought. 16. Tradition has it that Agastya was the first Aryan to cross the Vindhya mountain.

Hints:—Duṣyanta gave a hot chase, etc., may be rendered as दुष्यन्तः सुष्ठु सारङ्गमन्वसरत्, न चासादयत्. He went out hunting=स आखेटमगच्छत् or मृगयां निरगच्छत्. The roads were swept clean, etc. आगते भोगपतौ समसृज्यन्त मार्गाः प्रौक्ष्यन्त च. The ministers gave orders for the arrest of the rebels= मन्त्रिणो राजद्रोहिणामासेधमादिशन्.

Exercise 6

(*Past Imperfect continued*)

1. The friendship between Rāma aud Sugrīva grew. 2. Darkness prevailed at night and we lost our track. 3. *The gods churned nectar out of the milky ocean. 4. Those who flattered themselves were ruined. 5 When the sun was sinking in the west, he hastened towards his home. 6. The benighted traveller was shown all hospitality by the foresters. 7. They traversed the entire forest in search for Sīta. I have wandered long over the earth and have come to realize the beauty of this manifold creation. 9. My finger was pricked by a needle. 10. The deer was pierced by the arrow of a hunter.

11. The town was besieged by the enemy. 12. Suddenly it began to rain and there was all confusion. 13. The earth yawned and thousands were engulfed in a twinkling of the eye.

Hints :—The friendship between Rāma and Sugrīva grew = अमूर्च्छत्सख्यं रामसुग्रीवयोः. In the *comp.* Rāma being the more honourable, must lead. Darkness prevailed, etc. = अमूर्च्छन्निशि तमः, पथश्चाऽभ्रंशामहि. I have wandered long over the earth, etc. Here it would be quite idiomatic if we use लङ् in the first clause and लट् in the second. सुचिरं व्यचरं भुवम्, तेन विजानामि विचित्रस्याऽस्य सर्गस्य सौन्दर्यम्. Those who flattered themselves, etc. must be translated as ये आत्मना व्यकत्थन्त तेऽध्वंसन्त. Here 'आत्मानम्' would be quite wrong.

Exercise 7

(*Past Imperfect concluded*)

1. Bending the bow of Śiva, Rāma married Sītā, the daughter of Janaka. 2. He embraced his friend closely. 3. The Judge sentenced the accused to imprisonment for six years. 4. The gods and the demons had rivalry between themselves, and they often fought each other. 5. The ancient Kṣatriyas were ever ready with their weapons to protect the distressed. 6. Kumāra was installed commander of Indra's forces. 7. They coveted fame but could not have it. 8. They coveted others' property and thus incurred sin. 9. They purchased a number of commodities and sold them at a higher price and got Rs. 50 as profit. 10. They tied the horse to the peg and retired for rest. 11. All their sins were purged by con-

tact with the saints. 12. Gradually we grew old and our faculties weak. 13. The Hindus long despised the Śūdra class. 14. I happened to meet him on my way home. 15. They compelled me to leave the place. 16. He persuaded me to take to the study of medicine. 17. We humbly asked the sage to interpret *Dharma* for us. 11. They acted bravely and vanquished the enemy.

Hints :—' The Judge sentenced the accused', etc. may be rendered as आधिकरणिकोऽभियुक्तस्य षडब्दान् कारावासमादिशत्. 'They coveted fame' etc. Here it should be remembered that √लुभ् 4P. or √गृध् 4P. is Intransitive. It would be quite wrong to say ते यशोऽलुभ्यन् (or अगृध्यन्). We should say instead यशसि तेऽलुभ्यन्. 'All their sins were purged', etc. = सर्वे तेषां पाप्मानोऽपूयन्त सद्भिः सङ्गेन. 'They tied the horse to the peg' = ते कीलकेऽश्वमबध्नन्. Here कीलकेन would be wrong. 'The gods and the demons had rivalry between themselves = देवा असुराश्चास्पर्धन्त or देवानसुरा अस्पर्धन्त or देवैरसुरा अस्पर्धन्त. √स्पर्ध् is both Transitive and Intransitive. 'I happened to meet' etc. = यदृच्छया गृहं गच्छंस्तेनाहं मार्गेऽमिलम्. (It should be remembered that √मिल् is Intransitive and hence we cannot say तम् अमिलम्) or गृहं गच्छता मया स पथि समापत्त्या दृष्टः. 'They compelled me to leave the place = ते मां बलादिमं प्रदेशमत्याजयन्. Expressions like प्रदेशं त्यक्तुमबाधन्त माम् are bad Sanskrit. 'He persuaded me', etc. = तेनाहं वैद्यकाध्ययनाय प्रचोदितः (or स वैद्यकाध्ययनाय मां प्राचोदयत्. Here the Infinitive वैद्यकमध्येतुम् would be wrong.

Future (लृट्)

1. I shall go and look for the child. 2. I hope he will recognise you. 3. I am sure he will render you all help. 4. He would ere long master all these arts. 5. *He would be blessed with a son who would perform the *agniṣṭoma*. 6. The ensuing full-moon day will be celebrated as a great festival. 7. I shall spend the Summer vacation this year in Kāshmir. 1. *As you sow so shall you reap. 9. If they persist in pursuing a wrong course, they will surely come to grief. 10. If you bow to Kṛṣṇa, you will go to heaven. 11. Your wounds, I fear, will take long to heal. 12. I shall reach Peshawar this evening. 13. It is strongly rumoured that the King will visit India during the autumn of this year. 14. The Punjab Legislative Assembly will meet within this week and discuss some important matters. 15. He will soon surpass his elder brother in learning.

Hints :—We express all future actions including those of to-day by लृट्. We illustrate : 'I shall go, etc.' = यास्यामि विचेष्यामि च जातकम्. 'I hope he will recognize you' = अभिज्ञास्यति त्वां सः. Here 'hope' is implied and not expressed. If it were expressed by आशंसे, etc., we would have लिङ्. आशंसेऽभिजानीयात् त्वां सः. 'The ensuing full-moon day will be celebrated, etc.' = आगामिनी पूर्णिमा महतोत्सवेनाऽभिनन्दिष्यते. 'If they persist, etc.', = यदि तेऽसन्मार्गमभिनिविशन्ते, अवश्यं प्रलेष्यन्ते (from √ली 4A). 'Your wounds, I fear, etc.' = आशङ्के क्षतानि ते चिरेण संरोक्ष्यन्ति (from √रुह 1 P.).

Exercise 9

(Future Tense continued)

1. If he goes to the right, he will fall into a pit. 3. The noble will condemn him for his misconduct. 3. Father will be pleased on hearing of your success. 4. We shall cross this misfortune. 5. If you once again talk like that you will be no more. 6. With the help of the boat of knowledge, you will go beyond all sins. 7. You will cook rice, I shall bring fuel. 8. *The knowers of the reality will teach you knowledge. 9. *I shall speak to you on that action, on knowing which you will be freed from sin. 10. *Beings go by their disposition, what would a curb do? 11. The moon will be eclipsed on the full-moon day of Kārtika. 12. The defects so far pointed out will be remedied. 13. Every effort will be made to restore confidence. 14. *Do you remember Kṛṣṇa we lived at Gokula? 15. *A man similar to me in qualities will be born; for time is limitless and the earth is wide.

Hints :—The Simple Conditional Clauses in English may be rendered in the Future Tense: *e. g*, 'If he goes to the right' = यदि स दक्षिणेन यास्यति, गर्तं पत्स्यते (from √पद्) (or अवटं पतिष्यति). But unlike English we should have the Future Tense in both the Clauses. 'If you once again talk like that, etc.' = यद्येवं पुनर्वक्ष्यसि न त्वं भविष्यसि. 'Do you remember Kṛṣṇa, etc.' = स्मरसि कृष्ण गोकुले वत्स्यामः. It is a peculiar construction. Here we have used the Future Tense वत्स्यामः in the sense of the past. This is because of 'स्मरसि'. This use of लृट् is ordained by Pāṇ. अभिज्ञावचने लृट्

Exercise 10

(*Future Tense concluded*)

1. In five or six days, we ourselves shall go there. 2. You will see me at my house to-morrow at noon. 3. If it were to rain, we should sow corn. 4. He would come back and live with us. 5. When summer comes, hot winds will blow, scattering dust everywhere. 6. The plants and the creepers will wither and gardens will have nothing of their former beauty. 7. Lacs of people will assemble at Haridvāra at the *kumbha* fair. 8. On hearing this, the teacher will be exceedingly angry with you. 9. The condemned criminal will be hanged this evening. 10. I shall return to you this book on one condition. 11. Shall I hope your honour will grace my house with a visit? 12. If you plunge in this deep pool, you will sink. 13. Even if unexpressed, the sense will be understood. 14. This will suffice. You will get a prize. 15. He is a Brāhmaṇa, he will be satisfied with that much. 16. *Dharma* will save you, nothing else will avail you. 17. I was then all alone, what could I do? 18. He is under obligation to him, otherwise he would not have helped him.

Hints:—The Sanskrit for 'in five or six days we shall ourselves', etc. may be पञ्चषैरहोभिर्वयमेव तत्र गमिष्यामः. 'You will see me, at my house', etc.=श्वो मध्याह्ने मां मे गेहे द्रक्ष्यसि. Here futurity is only implied. It is a polite expression of a request. 'Shall I hope your honour', etc.=अपि नाम मम निकेतनं संभावयिष्यत्यार्य्यः? 'If you plunge in this deep pool', etc.=यदि गभीरमिमं ह्रदमवगा-

हिष्यसे, निमङ्क्ष्यसि. Here it should be remembered that अव√गाह् is Transitive; it would be therefore wrong to use the Loc. ह्रदे. 'Even if unexpressed', etc. = अनुक्तोऽपि गंस्यतेऽर्थः. I was then all alone, what could I do = तदैकलोऽहं किं करिष्यामि. 'He is under obligation', etc. = उपकृतो ऽसौ तेन, अन्यथा न तस्य साह्यमाचरिष्यति. In both these sentences, the use of लृट् is sanctioned by usage, though not by grammar.

Exercise 11

(*The Imperative Mood*)

1. *If this is your resolve, take up arms. 2. *I am your pupil, please instruct me as I resort to you. 3. *Conform to manners, O Śakuntala. 4. May I come in, Sir? 5. Pray cut our nooses. 6. Give up your fears, compose yourself. 7. Let us take a pledge never to harm any body. 8. *Know that (Brahman) by obeisance, by inquiry, and by service. 9. *Devote yourself to Govinda, O deluded man. 10. May you have a husband worthy of yourself! 11. Strike down pride, it is a great enemy. 12. Restrain your speech. Learn to distinguish eloquence from talkativeness. 13. Wait for some time. 14. Take heart, my child. There is no cause for fear now. 15. Let preparations be made for the sacrifice.

Hints:—'May I come in, Sir?' Here the Imperative is to be used in the sense of 'question'; it is inquired whether there is permission to enter or not. अप्यन्तरायाणि, आर्य. अन्तर्-आयानि (from आ √या) = अन्तरायाणि. 'Pray cut our nooses' = छिन्धि नः पाशान्. Here it is in the

1. 'अन्तर' though not a regular upasarga, is treated as such for purposes of the ...

sense of 'request' that we have used the Imperative. Words such as कृपया, सकृपम् in such Imperative constructions should be avoided. 'May you have a husband worthy of yourself' = आत्मसदृशं भर्तारं लभस्व (विन्दस्व) or आत्मसदृशेन भर्त्रा युज्यस्व. Here we have used the Imperative in the sense of a benediction. 'Let preparations be made for the sacrifice' = संभ्रियतां यज्ञः. Here we have the Imperative in the sense of 'order'.

Exercise 12

(*The Imperative continued*)

1. Attend to your post of duty, O Chamberlain. 2. You may undertake this business, if you like. 3. *Be pleased, Sir, to teach this boy. 4. I wish you would dine at mine. 5. It is high time that you prove your worth. 6. You are invited to dine here. 7. Hold your tongue for a while. 8. Come what may, I shall not retract a single word from my speech. 9. *Rise, awake, go to the best (teachers) and know. 10. Return my deposit or I shall sue you in a court of law. 11. Rise to show respect to your elders. 12. Fold your hands, my child, your teacher is come. 13. *May it rain in time! 14. Sip water, this will help to clear your throat. 15. He has developed cataract, you will please help him to his house.

Hints :—'You may undertake this business, if you like' = व्यवस्यतु भवानिदं कृत्यम्. 'You may go or you may stay' = अपि याहि, अपि तिष्ठ. Here the Imperative is used in the sense of कामचारानुज्ञा, permission to do as one likes. 'It is high time that you prove your

worth' may be rendered as प्रसाधयतु भवान् स्वां योग्यताम्. Here the Imperative is used in the sense of 'प्राप्तकाल'. 'Help him to his house' = तं गृहं प्रापय.

Exercise 13

(The Imperative concluded)

1. *Speak the truth and practise *dharma*. 2. Let your mind be fixed upon *dharma*. 3. Give me a reply, my love. 4. *Help the poor, O Kaunteya, and do not give to the rich. 5. Open your mouth, I shall pour in the medicine. 6. *Go about begging alms. 7. Weaver, weave for me a *śāṭaka* of this yarn. 8. *Let the king act for the good of his people. 9. Please shut the door, a strong dust-storm is blowing. 10. Honour those who deserve to be honoured. 11. Have your father's permission and then go. 12. Go to the garden, pluck a few flowers, and wreathe a garland for me. 13. *May you be long-lived, O Devadatta! 14. Confine the cows to the pen. 15. Fie upon this energy (of yours). This has made life for me unbearable. 16. May you live the full span of human life! 17. Now taking birth, now dying, the helpless man transmigrates.

Hints :—'Let your mind be fixed,' etc. may be rendered as धर्मे ते धीयतां धीः. 'Open your mouth,' etc. = व्यादेहि मुखम्, सेक्ष्याम्यौषधम्. 'Honour those', etc. = मान्यान् मानय. 'Have your father's permission' = पितरमनुमानय. 'May you live,' etc. = पुरुषायुषं जीवताद् भवान् (or सर्वमायुरिहि). पुरुषस्यायुः = पुरुषायुषम्. 'Now taking birth, now dying,' etc.

1. The Imperative is used to express benedic-

=जायस्व म्रियस्वेत्येवं संसरत्यवशो देही. The student should carefully note this peculiar construction and refer to his grammar on this point.

Exercise 14

(Potential mood)

1. Let the relations of the bride throw profusely the fried rice on the bride. 2. It is meet that we should unite in our common purpose. 3. *He is a son, who may please his father by his good conduct. 4. *A friend in need is a friend indeed. 5. *One should be indulgent to the child for the (first) five years and thrash him for the next ten. 6. *One should take meals cheerfully. 7. *One should speak the truth and the sweet truth. 8. If the teacher comes, I hope, I shall study with a devoted mind. 9. You should now marry a girl worthy of you in merits. 10. Let him not think that this is the be-all and end-all of human existence. 11. He would surely break the mountain with his head. 12. It would be a wonder, if the blind man could read.

Hints:—The Potential mood replaces the Imperative except in the senses **'प्राप्तकाल'** and **'कामचारानुज्ञा'** already noticed by us in the foregoing Exercises. It has a wider scope also. We illustrate: 'Let the relations of the bride,' etc. =**वधूपक्ष्या लाजैरवकिरन्तु वधूम्.** 'It is meet that we should unite,' etc. =**युक्तं नाम साधारणे नः साध्ये संगच्छेमहीति.** Here the Imperative cannot be used. 'If the teacher comes,' etc. =**गुरुश्चेदायाति, आशंसे युक्तोऽधीयीय.** Here **अध्येष्ये** would be against grammar. 'You should now

marry,' etc. = भवानिदानीं गुणैरात्मसदृशीं कन्यामुद्वहेत्. 'He would surely break the mountain,' etc. = अपि शिरसा पर्वतं भिन्द्यात्. Here the लिङ् is used is the sense of thorough expectation. We cannot use the Imperative here.

Exercise 15

(Potential and Benedictive moods)

1. *I can destroy the firmness even of Hara, what are other archers to me? 2. You must do it for me. 3. *The brahmacārin must not take meat and honey. 4. *One should not do unto others what is disagreeable to oneself. 5. *A person should seek victory over everybody, but defeat from his own son. 6. If you bow to Kṛṣṇa, you will go to heaven. 7. If you put in work regularly, you would pass the examination with credit. 8. *Let people in every part of the globe learn rules of conduct from the Brāhmaṇas of this land. 9. May He protect us from harm! 10. The courier can run 7 *koses* an hour. 11. *With this speed of the chariot I can overtake even Garuḍa with a start over me. 12. *Let him not turn back when challenged. 13. May the Indian people wake up! 15. May truth triumph over falsehood!

Hints :—'You must do it for me' may be rendered as ममेदं कुर्याः. Here the लिङ् is used in the sense of विधि. The Imperative also can be used here. 'If you bow to Kṛṣṇa, you would go to heaven' = कृष्णं चेन्नमेः, स्वर्गं यायाः. Here लिङ् is used in both the clauses in the sense of हेतु (cause) and हेतुमत् (effect). The Imperative cannot be used here. May He protect us from harm = अपायान्नः पायात्स देवः.

'May truth triumph over falsehood = जीयात्सत्यमनृतम्. Here लिङ् is used in the sense of आशिस्. 'The courier can run,' etc. = जङ्घाकरिको होरया सप्तक्रोशान् गच्छेत्. The लिङ् here denotes capability.[1]

Exercise 16

(*The Conditional Tense* लृङ्)

1. Had you come earlier, you could have seen the revered teacher. 2. But for the interference of the police, the dispute would have been amicably settled. 3. If it had rained, there would have been no famine. 4. If the British would concede to the Indians their birth-right of freedom (which is very unlikely), the relations between the two peoples would improve. 5. If Devedatta would only give up his habit of slander, (which I know he is not going to) he would rise to the highest position in life. 6. If the guards had been vigilant, there would have been no theft. 7. If you had relished the sweet nectar of the Sanskrit literature, could you have had any taste for English or Urdu ? 8. But for the help of Lord Kṛṣṇa, the Pāṇḍavas could not have conquered the Kurus. 9. But for the timely arrival of the fire-engine, the entire lane would have been gutted and property worth lacs would have been burnt to ashes. 10. Had not a dam of stone been constructed, the river would have overflown the city.

Hints :—The Conditional (लृङ्) is used in those conditional sentences in which the non-performance of the action is implied, or where the falsity of the antecedent is implied as a matter of fact. The Conditional, as will be clear from the illustrations is used in the sense

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1. Pān. शकि लिङ् च [illegible] 3.172

of the past as well as the future. Had the cart gone to the right, it would not have overturned = दक्षिणेन चेदयास्यश्च शकटं पर्यभविष्यत् (= परि–आ–अभविष्यत्). 'Here the non-performance of action (क्रियातिपत्ति) is implied. The plain meaning is that the cart did not go to the right and therefore did not overturn. 'If the British would concede to the Indians,' etc. may be rendered as यद्याङ्गला आजन्मसिद्धमधिकारं (जन्मतो लब्धमधिकारं) भरतवर्षीयेभ्योऽदास्यन् (नावकल्पये दास्यन्तीति) तदा द्वयोर्जात्योः साध्वीयान् मिथः संबन्धोऽभविष्यत्. Here too, the falsity of the antecedent is implied as a matter of fact. The sense is future. 'But for the interference of the police,' etc. = यदि रक्षापुरुषा मध्ये नापतिष्यन् मित्रभावेन विवादो निरणेष्यत or कलिरशमयिष्यत or कलहो व्यवास्थास्यत.

Exercise 17

(Aorist)

1. He got a prize for efficiency in Sanskrit. 2. He who coveted, fell. 3. He worked hard, unmindful of his physical weakness. 4. He could not understand it though it was explained to him more than once. 5. Thousands perished in the earthquake. 6. His fever gradually subsided and he recovered health. 7. Did you see the cart go? No, I did not see it, I was otherwise-minded. 8. I went this morning to the Irāvatī and long walked about on the sands. 9. Bharata was with his maternal uncle, when Rāma was exiled. 10. It is now one hour and a half since he went out of the room. 11. The Brāhmaṇa was pleased with whatever was given him. 12. The beasts of the

1. Here we have ātmanepada by Pāṇ. समवप्रविभ्यः स्थः: 'प्रव' precedes the root, but there is an additional 'वि' also.

jungle anointed the lion king. 13. I came to know of this thing only this afternoon. 14. They two grew up together as real brothers. 15. He gave food to the hungry all his life.

Hints :—The Aorist (लुङ्) denotes the general past and the past of to-day. 'He who coveted, fell' = योऽलुभत् सोऽपप्तत्. 'He worked hard', etc. = अनपेक्ष्य कायकार्श्यम् (or शरीरसादम्) अश्रमत्सः. 'It is now one hour and a half', etc. = अद्याध्यर्धहोरया पूर्वं सोऽगाराज्ञिरगात्. 'He gave food to the hungry all his life' = बुभुक्षितेभ्यो यावज्जीवमन्नमदात्. Here the लुङ् denotes continued action in the past. It would be wrong to use the Imperfect[2] (लङ्) here.

Exercise 18

(*Aorist continued*)

1. *We have drunk the *soma* and have become immortal. 2. The lord of lustres, the sun, has risen. 3. I have done my best, I leave the rest to God. 4. I have just finished the reading of this interesting book. 5. Lo! The forces of the enemy have arrived and have already shattered the city with gun-powder. 6. They have been tried and found wanting. 7. The report is that the fugitives have been taken prisoners by the enemy. 8. Though warned, he has not mended his ways. 9. All sages have assembled; only the arrival of the great ascetic, Vālmīki is being awaited. 10. The sage has gone to avert the evil fate of Śakuntalā. 11. I have taken a bath, I shall now take my meals.

Hints :—Here are grouped together sentences in the

1. It is a णमुलन्त form by Pāṇ. यावति विन्दजीवोः III. 4.30.
2. The Imperfect is debarred by Pāṇ. नानद्यतनवत्

Present Perfect Tense, which cannot be more appropriately expressed by a लकार other than लुङ्. We illustrate : ज्योतिषां पतिरहस्कर उदगात्. 'I have just finished the reading of this interesting book' = अद्यैव समाप्तं रोचकस्य पुस्तकस्यास्य पाठम्. 'I have taken a bath', etc. = अहमस्नासिषम्, इदानीं भोक्ष्ये.

Exercise 19

(*Aorist concluded*)

1. *Do not make a noise. It disturbs the peace of the class. 2. Don't covet another's property. 3. Don't go out at this dark hour of the night. 4. Do not do so, this would not help you. 5. Don't take this into your head. 6. Do not grieve, this will affect your health. 7. Make over these boys to some able teacher for studies, lest they should go wrong. 8. *Let the fruit of your action be never your motive. 9. Let not people speak ill of others. 10. Don't neglect your daily duties. 11. Never transgress the hour of meals. 12. Don't you be afraid, O child, here comes your mother. 13. Do not talk in this manner. This is almost audaciousness. 14. *Don't be a coward, O Pārtha, this does not become you. 15. *Let not a brother hate his brother. 16. Take care of the child, lest he should fall into the well. 17. Let this tract of uneven land be levelled up, lest the visitors should stumble in the dark.

Hints :—Here are grouped together sentences with a prohibitive sense. The prohibitive sense is expressed in Sanskrit by माङ् (मा). When माङ् is used, Pāṇini

rules that only लुङ् must be used. If, however, 'स्म' is added to माङ्, he allows the use of लङ् also. We illustrate : 'Don't make a noise, it disturbs the peace of the class' = शब्दं मा कार्षीः, एष हि श्रेण्याः प्रशमं भनक्ति (एष हि श्रेणीं क्षुभ्नाति). 'Do not take this into your head' = मैवं स्म मनसि करोः. Here we have used लङ् because we have used both मा and स्म. लुङ् too could be used here. मैवं स्म मनसि कार्षीः. When माङ् is used, the augments अट् and आट् of both लुङ् and लङ् must be dropped (as has been done here). 'Make over these boys', etc. = मा ते निमार्गं गमन्निति समर्पयैतान्सुतान् योग्यस्याध्यापकस्य.[1] 'Never transgress the hour of meals' = माऽतिक्रमीर्जातु भोजनवेलाम्.

Exercise 20

(*First Future* लुट्)

1. I shall leave this place to-morrow and reach home the day after to-morrow. 2. We shall perform a sacrifice after a year. 3. The fortune-tellers say that a son would be born to Devadatta, who would snatch away the fortunes of the enemies. 4. The allies of Duryodhana will be alienated from him, being disgusted with his wickedness. 5. The things of the world, howsoever protected will surely perish one day. 6. I shall try to learn medicine whenever I get time. 7. When India becomes free, she will liquidate her present appalling poverty and illiteracy. 8. I am sure you will speak the truth under all circumstances. 9. You will be able to curb your passions. 10. You will cut down the heads of the enemies.

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1. Here we can have any one of the cases, — चतुर्थी, द्वितीया, षष्ठी and सप्तमी. For sanction of an usage and justification, read the Intro-

Hints :—The First Future लुट् is used to describe future occurrences, not of to-day. We illustrate: 'I shall leave this place to-morrow,' etc. = श्वोऽहमितः प्रस्थाताहे, परश्वश्च गृहं गन्तास्मि. 'The fortune-tellers say,' etc. = आदेशिका आदिशन्ति देवदत्तस्य पुत्रो जनिता यः शत्रुश्रियं हर्तेति. 'You will speak the truth under all circumstances' = सर्वावस्थागतस्त्वं सत्यं वक्तासि.

Exercise 21

(*Past Perfect* लिट्)

1. They say Kṛṣṇa killed Kaṁsa. 2. The emperor Samudragupta performed the aśvamedha sacrifice. 3. There was at Ujjain a king named Vikramāditya. 4. The Creator of beings, Brahmā sat on his lotus-seat in the company of the sages and saints. 5. The right arm of Duṣyanta throbbed as he entered the precincts of Kaṇva's hermitage. 6. The demons had rivalry with the gods and often fought them. 7. The king of the "Eastern Stars" shook with fear when Raghu had crossed the Brahmaputra. 8. Duryodhana went to Dvārikā to ask for Kṛṣṇa's help. 9. *Did you stay in the Kalinga country ? No, I never went there. 10. *They say I raved a good deal in his presence, when mad. 11. People were happy when Rāma ruled this earth. 12. The ancients had no difference of opinion on re-birth.

Hints :—The Past Perfect or लिट् denotes the remote past in the narratives. It is used to describe such past action as the speaker could not witness. We illustrate : 'They say Kṛṣṇa killed Kaṁsa' = जघान कंसं किल वासुदेवः. 'The emperor Samudragupta performed

the aśvamedha sacrifice' = समुद्रगुप्तः सम्राडश्वमेधेनेजे (= अश्वमेधेन ईजे). The use of तृतीया in अश्वमेधेन should be noted. 'The ancients had no difference,' etc. = न प्रेत्यभावे व्यूदिरे प्राञ्चः. The लिट् can be used even when the First Person is speaking, if the sense is either total denial (अत्यन्तापलाप), or if there is unawareness on his part of what he did, due to excitement, intoxication, etc. We have a total denial in the answer, *'no I did nct go there'*, to the question, 'did you stay in Kalinga'? कलिङ्गेष्ववात्सीः किम् ? नाहं कलिङ्गान् जगाम. The use of the plural for the name of the country in 'कलिङ्गेषु' should be noted. The student should refer to his grammer on this point. In the sentence, 'they say I raved a good deal', etc., the speaker is unaware of what he said in a fit of madness.

Exercise 22

(णयन्त *and* सन्नन्त *Formations*)

1. Ask the cook to prepare rice for me. 2. Send your servant to the village. 3. I shall pass a fortnight at Srinagar. 4. She is wasting her body day and night by penance. 5. Ask him to weave a garland for me. 6. Help the child to sleep. 7. You will convey the message by some responsible person. 8. *A tree suffers the severe heat on its head, (but) alleviates the heat of those resorting to it for shade. 9. I want to know the truth. 10. We are anxious to hear you. 11. Do you want to read this book ? 12. He is aching for a fight. 13. We want to go home. 14. The mouse is about to die. 15. The bank of the stream is about to fall.

Hints :—Here are grouped sentences in which the complex formations, the Causative and the Desiderative may easily replace the simple Verbs. In some of these the Sanskrit idiom makes it almost obligatory to use the Causative ; *e. g.*, 'ask the cook to prepare rice for me' has to be translated as **सूदेन ममौदनं पाचय.** The construction **सूदं प्रेरय ममौदनं पचेति,** though simple, has little vogue and therefore has to be discarded. Sometimes we have to use Causative formations from Intransitive Verbs to express the sense of the Transitive; *e. g.*, 'she is wasting her body,' etc. = **साऽहर्निशं तपोभिर्ग्लपयति गात्रम् .** Here **ग्लपयति** is the Causative form from **ग्लायति,** which is Intransitive. The Desiderative **(सन्नन्त)** forms replace the Finite Verb from √**इष्** (to desire) and the Infinitive signifying particular action. 'I want to know the truth' = **परमार्थं जिज्ञासे (= ज्ञातुमिच्छामि).** The Desiderative is also used in the sense of **'आशङ्का'** ; *e. g.*, 'the mouse is about to die' = **मुमूर्षति मूषकः.** 'The bank of the stream is about to fall' = **पिपतिषति नद्याः कूलम्.**

Exercise 23

(सन्नन्त *Formations*)

1. Blessed are those who are eager to gather fame by the service of mankind. 2. When one witnesses an earthquake, it looks as if the Lord wants to dissolve the universe. 3. You are anxious to ask something. Your lower lip is quivering. 4. When Brahmā desired to create various beings, one-half of his body became the male and the other, the female. 5. Do you want to

drink milk? It will remove your langour of journey. 6. What I seek to establish is not that widow-re-marriage is sanctioned by the scriptures, but that it is the need of the day. 7. If you want to speak, I shall give you time. 8. *He (M. Gandhi) is the subject of our talk (here), who seeks to win with love those selfish people who hate him for nothing. 9. I mean to stay here for five days more. 10. What do you mean? I do not follow you exactly. 11. I want to have rest for a while. I am very much tired. 12. When I saw a bear intending to kill me, I lay prostrate on the ground, feigning to be dead.

Hints :—The Sanskrit for 'what I seek to establish is not that widow-re-marriage', etc. may be **यदहं प्रसिषाधयिषामि सा विधवापुनरुद्विवाहस्य शास्त्रदृष्टता न भवति, किन्तर्ह्यद्यत्वेऽस्यापेक्षा.** Or we may say **नाहं विधवापुनरुद्विवाहस्य शास्त्रदृष्टतां प्रसिषाधयिषामि, किन्तर्ह्यस्याद्यत्वेऽपेक्षाम्.** The form **प्रसिपाधयिषामि** is Causative-*cum*-Desiderative. Here **√सिध्** first takes **णिच्** **(इ)** and then **सन्** **(स)**. 'If you want to speak', etc., may be rendered as **यदि विवक्षसि, अवसरं ते दास्यामि.** 'When I saw a bear', etc. = **यदा मां जिघांसन्तमृक्षमपश्यं तदाऽहं मृतो नाम भूत्वा भूमौ दण्डवन्निपतितः**

PREPOSITIONAL VERBS

Exercise 24

√भू

1. You would ere long experience (**अनु-√भू**) the pangs of separation. 2. *The father has full

control (प्र-√भू) over his daughter. 3. I am unable (न, प्र-√भू) to accomplish much without your help. 4. This wrestler is a match (प्र-√भू) for another. 5. *The Ganges rises (प्र-√भू) from the Himalayas. 6. He could not contain (न, प्र-√भू) in himself the great joy born of a son's birth. 7. They fought bravely, but were defeated (परा-√भू). 8. The poor are slighted (परि-√भू) everywhere. 9. When I think over (परि√भावि) his speech, I do not see much merit in it. I do not notice (वि-√भावि) any flaw in your reasoning. 11. Alas! The cub is being overpowered (अभि-√भू) by the lord of elephants. 12. Very few like you are born (सम्-√भू) in this world. 13. The seers of the reality are united (सम्-√भू) with Brahman on giving up the mortal coil. 14. This pot can hold (सम्-√भू) one *prastha* of rice. 15. All misery comes (उद्-√भू) from poverty.

Hints :—In the following Exercises from 24—35, the student is required to use one verb in one Exercise, with various prepositions indicated in the brackets. While, on the one hand, the grasp of prepositional verbs saves the student from the bother of learning a large number of roots of various groups, it lends, on the other, a peculiar charm to his expression. 'He could not contain,' etc. = सुतजन्मजन्मा गुरुस्तस्य प्रहर्षो नाऽत्मनि प्रबभूव. 'When I think over his speech,' etc. = यदाऽहं तस्य भाषितं परिभावयामि तदा नात्र बहुगुणं पश्यामि. 'I do not

notice any flaw in your reasoning' = नाहं ते तर्के दोषं विभावयामि. It should be noted that सम्–√भू meaning 'to be united with' and 'to hold' is transitive. It should be remembered that परा–√भू is generally intransitive.

Exercise 25

√कृ

1. The Indians slavishly imitate (अनु–√कृ) the English. 2. This book well-written as it is, is sure to do much good (उप–√कृ) to the student. 3. You must not do wrong (अप–√कृ) even to your enemy. 4. Association with the good removes (अप–आ–√कृ) sin, as the sun, darkness. 5. The Brahmaṇa rejects (परा–√कृ) the gift of the king, as he thinks the acceptance of it would be sinful. 6. He does the best service (उप–√कृ) to his people who recites (प्र–√कृ A.) the Rāmāyaṇa to them. 7. The Śāstra does not give the right (अधि–√कृ) of study of the Veda to the Śūdra. 8. Those who overcome (अधि–√कृ 8 A.) the enemies residing in the body are the true conquerors. 9. *Passion ruffles (वि–√कृ 8 P.) the mind. 10. *With their stomachs full, the students do useless things (√वि–√कृ A.). 11.* The properly trained horses *run very well* (वि–√कृ A.). 12. He draws (आ–√कृ) a picture on a piece of cloth. 13. If he continues drinking, he will be surely ex-communicated (निरा–√कृ). 14. Duṣyanta repudiated (निरा √कृ) the innocent Śakuntalā. 15. The study of Sanskrit refines (सम्–स्–√कृ) the mind.

1. √कृ (preceded by वि) when used intransitively takes the ātmanepada by Pāṇ. I. 3. 35.

16. I do not know how this defect may be remedied (प्रति-√कृ).

Hints :—' The Indians slavishly imitate ', etc. = भरत-वर्षीया दासवदनुकुर्वन्त्याङ्गलानाम्. 'He does the best service', etc. = स खलु साधिष्ठमुपकरोति लोकस्य यो रामायणं प्रकुरुते. ' Those who overcome the enemies', etc. = ते नाम जयिनो ये शरीरस्थान् रिपूनधिकुर्वते. ' He draws a picture ', etc. = पटे मूर्तिमाकरोति. ' If he continues drinking ', etc. = यदि स पानं प्रसञ्जयति, ध्रुवं निराकरिष्यते. 'निराकृत' means an ex-communicate.

Exercise 26

√हृ

1. He was struck (प्र-√हृ) in the chest by an arrow. 2. Fetch (आ-√हृ) fuel, O gentle one. 3. This is not an original book; it has been compiled by bringing together (सम्-आ-√हृ) pieces from other treatises. 4. Cut short (सम्-√हृ) your speech; the audience is getting impatient. 5. *The moon does not withdraw (सम्-√हृ) her light from the house of a Caṇḍāla. 6. These two boys take after (अनु √हृ P.) Sītā. 7. The horse copies the gait (अनु √हृ A.) of its parent. 8. One should take (अभि-अव-√हृ) wholesome food and never the unwholesome. 9. He who walks (वि √हृ) in the morning, generally keeps fit. 10. The country now called Vihāra once abounded in Buddhistic monasteries; hence the name. 11. On hearing the shocking news of her brother's death, she shed (वि-√हृ) copious tears. 12. One should shun (परि-√हृ) the company of the wicked.

13. He has well said (वि–आ–√हृ) that fatalism has ruined many a man.

Hints :—' Cut short your speech ', etc. may be rendered as संह्रियतां वचः (or संहर वाचम्), त्वरमाणमानसाः सम्प्रति सामाजिकाः. ' One should take wholesome food ', etc. = पथ्यमश्नीयाद्वहरेन्नापथ्यं कदाचन. ' The country now called Vihāra ', etc. = साम्प्रतं विहार इति विश्रुतो देशः पुरा सौगतविहारबहुलो बभूव । तत एवास्य समाख्येयम् । (or तन्निबन्धनेयमस्य समाख्या). ' He has well said that fatalism ', etc. may be rendered as दैष्टिकताऽनीनशद्बहूनिति सुष्ठु तेन व्याहारि (or दैष्टिकतयाऽनशन् बहव इति साधु तेन व्याहृतम्).

Exercise 27

√गम्

1. He is just coming (आ–√गम्) from home. 2. He has gone to a land whence no traveller has ever returned (प्रति–आ–√गम्). 3. Go to the teacher and study (आ √गमि) grammar. 4. *Unions must be followed by separations. 5. The Ganges and the Yamunā meet (सम् √गम् A.) at Prayāga. 6. He goes (सम्–√गम् P.) to a village. 7. The people of Ayodhyā followed (अनु–√गम्) Rāma going to exile. 8. The sun is rising (√उद्–√गम्), and darkness is disappearing (अप–√गम्). 9. Bharata went forth to receive (प्रत्युद् √गम्) Rāma coming back from Lankā. 10. He has gone out (निर्–√गम्) of his house, I do not know where he may be. 11. The hero has turned back (परा–√गम्) ; let

me face him. 12. Whom should I know (अव– √गम्) your ladyship? 13. *As one digging with a spade obtains (अधि–√गम्) water, so does a devoted pupil obtain knowledge in the possession of the teacher. 14. Have patience (आ–√गमि A.) for a while, O young boy. 15. Go to (उप–√गम्) your father and ask for his permission.

Hints :—'Go to your teacher and study grammar with him'=उपाध्यायमुपसीद, ततश्च व्याकरणमागमय. 'Have patience for a while, O boy'=आगमयस्व तावन्माणवक. Here the *Parasmaipada* would be wrong. 'He goes to his village'=संवसथं संगच्छति. सम्–√गम् when transitive, takes the *Parasmaipada*. 'Bharata went forth to receive Rāma', etc.=लङ्कातो निवर्तमानं श्रीरामं भरतः प्रत्युज्जगाम (प्रत्युद्ययौ).

Exercise 28

√चर्

1. He who practises (आ–√चर्) *dharma* acquires merit. 2. *The Rāmāyaṇa will have vogue (प्र–√चर्) in the spheres so long as the mountains stand and the rivers flow. 3. Pārvatī daily attended upon (उप–√चर्) Śiva. 4. It is quite proper that she is honoured (उप–√चर्) with the title of 'queen'. 5. Let her be treated (उप–√चर्) carefully. 6 Whoever will commit a wrong (अप–√चर्) will be punished. 7. Follow (अनु–√चर्) the noble if you want your own good. 8. The servant served (परि–√चर्) the master for a long time.

9. The sage Nārada roamed (सम्-√चर् I P.) in the three worlds. 10. A large number of people pass (सम्-√चर् I A.) along this road. 11. Those who transgress (उद्-√चर् I A.) the bounds of etiquette are cried down (अव-√गै) by people. 12. One should not ease oneself (उद्-√चर् I P.) in the open. 13. Sparks flash forth (वि-उद्-√चर् I P.) from the fire. 14. The Yogin wandered (वि-√चर्) on the earth explaining to the people the method of concentrating the mind. 15. To a woman who is faithless (वि-अभि-√चर्) to her husband, the regions of bliss are lost. 16. This is an invariable (नञ्-वि-अभि-√चर्) rule.

Hints:—'Those who transgress', etc. may be rendered as ये समुदाचारमुच्चरन्ते[1] तेऽवगीयन्ते. The sage Nārada roamed in the three worlds' = त्रिलोकीं (त्रीन् लोकान्) समचरन्नारदः. 'A large number of people pass along this road' = भूयांसो जना मार्गेणानेन संचरन्ते.[2] The use of the *ātmanepada* here must be carefully understood. 'The Yogin wandered over the earth', etc. = लोकं समाधिविधिमुपदिशन् भुवं विचचार (= बभ्राम) योगी. 'To a woman who is faithless to her husband,' etc. = या पतिं व्यभिचरति न तस्याः सन्ति लोकाः शुभाः.

Exercise 29

√नी

1. Bring near (उप-√नी) the chariot, so that I may mount it. 2. Come, I shall bring you near (उप-√नी) myself as a teacher. 3. Try to remove

1. We have ātmanepada here by Pāṇ. उदश्चरः सकर्मकात् I. 3. 53.
2. Here we have ātmanepada by Pāṇ. समस्तृतीयायुक्तात्

(अप–√नी) this blot from your good name. 4. Let kings rule their subjects in the manner prescribed (प्र√नी) by Manu. 5. Who has composed (प्र–√नी) this book ? 6. Rāma married (परि–√नी) Sītā. 7. Please bring (आ√नी) for me a few roses from the garden. 8. She acted (अभि–√नी) her anger by the dreadful knitting of her eye-brows. 9. "Restrain (सम्–√हृ) your wrath, take pity on the tender girl," thus the gods persuaded (अनु–√नी) Durvāsas. 10. You will surely raise (उद्–√नी) your family by this spotless conduct. 11. It is not at all difficult to make out (उद्–√नी) what the intention of the Government is in according preferential treatment to the Muslims. 12. In which art is your ladyship instructed (अभि–वि–√नी) ? 13 Those who curb (वि–√नी IA.) their passions, thrive happily in this world. 14. How did you decide (निर्–√नी) that he was in the wrong ? 15. The blushing bride turns (वि–√नी P.) away her face in the presence of the father-in-law.

Hints :—' Rāma married Sītā ' = रामः सीतां परिणिनाय. परि–√नी means primarily to lead round the altar. In this act of leading, the bridegroom is the agent and the bride, the object. This is the convention and it cannot be reversed. Hence it would be an outrage on Sanskrit idiom to say, सीता रामं परिणिनाय. The man is परिणेतृ and the woman परीणीता. ' You will surely raise ', etc. = अवदातेनाऽनेन चरितेन कुलमुन्नेष्यसि. ' It is not at all difficult ', etc. = मुहम्मदानुगानां सविशेषसमादरे राजमन्त्रिणां कोऽभिप्राय इति न दुष्करमुन्नेतुम्.

Exercise 30

√स्था

1. Hundreds of people attended (उप–√स्था IA.) that festival. 2. The gods approached (उप–√स्था IP.) Brahmā for protection. 3. The Āryas worshipped (उप–√स्था IA.) the sun. 4. This road leads (उप–√स्था IA.) to Multan. 5. Carry out (अनु–√स्था IP.) the behests of the *guru*. 6. I shall stay here (अव–√स्था IA.) for a couple of days and then leave (प्र–√स्था IA.) for Peshawar. 7. He who helps the poor gains a firm footing (प्रति–√स्था IP.) in heaven. 8. We oppose (प्रति–अव–√स्था A.) this argument thus. 9. This is then settled (वि–अव–√स्था A.) that we shall not talk of disputable matters hence. 10. The sacrifice is concluding (सम्–√स्था IA). 11. Many die (सम्–√स्था IA.) in their youth without treatment. 12. Sparks flash forth (वि–प्र–स्था IA.) from the fire. 13. Every Monday, Mahātmā Gāndhi resorts (आ–√स्था IP.) to silence for twenty-four hours. 14. The grammarians avow (आ–√स्था IA.) that sound is eternal. 15. He presides (अधि–√स्था IP.) over the worlds all alone. 16. One hundred rupees accrue (as revenue) (उद्–√स्था IP.) from this village every year. 17. The sages strive (उद्–√स्था IA.) for emancipation.

Hints :—' He who helps the poor ', etc. may be rendered as यो दरिद्रान् भरति स स्वर्गे लोके प्रतितिष्ठति. We oppose this argument thus = इत्युक्ते एवं प्रत्यवतिष्ठामहे. ' This

is then settled', etc. = इदं तर्हि व्यवतिष्ठते न वयं विवादपदमुद्दिश्य संलपिष्याम इति. 'One hundred rupees accrue', etc. = शतं रूप्यकाः प्रत्यब्दमुत्तिष्ठन्त्यस्माद् ग्रामात्. 'The sages strive for emancipation' = मुक्तावुत्तिष्ठन्ते मुनयः. Here the use of 'सप्तमी' should be noted, besides the ātmanepada.

Exercise 31

√पत्

1. The pupil bows (प्र–नि– √पत्) at the feet of the teacher. 2. *Strokes fall (नि–√पत्) at the wounds again and again. 3. *In hundreds of ways do men devoid of judgment fall (वि–नि–√पत्). 4. Birds fly (उद्–√पत्). 5. When will you come back (परा–√पत्) ? 6. He fell (सम्–नि–√पत्) upon the enemy and cut them to pieces. 7. These objects of the senses are pleasing for the time being, but distasteful in the end. 8. This part of the forest is free from human traffic. 9. Here will assemble (सम्–नि–√पत्) the eminent statesmen of different countries to confer on the present political situation. 10. Dusyanta's chariot pursued (अनु–√पत्) the running deer. 11. The pleasures of the senses when tasted again and again appear (आ–√पत्) sweeter to the mind.

Hints :—'The pupil bows at the feet of the teacher' = उपाध्यायचरणयोः प्रणिपतति शिष्यः. 'He fell upon the enemy', etc. = स शत्रुसैन्ये संन्यपतत्, शतधा च तद् व्यदलयत्. 'Objects of the senses are pleasing for the time being', etc. = आपातरमणीयाः परिणतिविरसा अमी विषयाः. 'Here will

assemble the eminent statesmen of different countries', etc. = नानादेशस्था प्रमुखा नयज्ञा नृपनीतिकृतां वर्तमानासन्नस्थां मिथः परामर्ष्टुमिह संनिपतिष्यन्ति. Expressions such as नैतिक or राजनीतिक should be avoided. The modern tendency to form new adjectives with 'तद्धित' suffixes and to use them with nouns in place of the small compounds required by Sanskrit usage may be traced to the influence of the present-day Indian dialects. Thus coinages like आर्थिकं कृच्छ्रम्, आर्थिकी दशा, व्यावहारिकं ज्ञानम् should be avoided and अर्थकृच्छ्रम्, अर्थदशा, व्यवहारज्ञानम् should be used instead.

Exercise 32

√वृत्

1. The night begins (प्र–√वृत्), the birds come to their roosts. 2. May the king act (प्र–√वृत्) for the good of his subjects. 3. What news ? 4. The roots of this tree are shaken (उद्–√वृत्). 5. This world is ever changing (परि–√वृत्). 6. People follow (अनु–√वृत्) the great. 7. Lord Kṛṣṇa said to Arjuna : *" That is my highest abode whence they do not return (नि–√वृत्) after reaching it". 8. *Happiness and misery revolve (परि–√वृत्) like the wheel of a chariot. 9. The lesson will be repeated (आ–√वृत्). 10. I cannot say when he returns (आ–√वृत् or प्रति–आ–√वृत्) from home. 11. I saw a young ascetic telling the beads. 12. He twists a rope. 13. My heart turns away (वि–√अप–√वृत्) from violence. 14. He is coming (अभि–√वृत्) this very way. 15. The entire village is meeting (सम्–√वृत्)

on this occasion. 16. This world came (सम्– √वृत्) from the Matter according to the Sāṁkhyas. 17. Brahman changes apparently (वि–√वृत्) into the form of this world, say the Vedāntins.

Hints:—'What news ?' = का प्रवृत्तिः (or का वार्ता)? 'समाचार' used in this sense by some lacks sanction. 'The lesson will be repeated' = आवर्तयिष्यते पाठः. Here √वृत् with णिच् is used. आ– √वृत् also means to revolve; (*e. g.*, आवर्तोऽम्भसां भ्रमः); hence with णिच् it means to cause to revolve. 'I saw a young ascetic telling the beads' = अक्षवलयमावर्तयन्तं तापसकुमारमद्राक्षम्. 'He twists a rope' = रज्जुमावर्तयति. 'Brahman changes', etc. = ब्रह्मैव विश्वरूपेण विवर्तत इति वेदान्तिनः.

Exercise 33

√सद्

1. The parents are pleased (प्र– √सद्) with the obedience of their son. 2. The water of the stream becomes clear (प्र– √सद्) in autumn. 3. He got to (आ– √सद्) the lake sooner than expected. 4. The examination is fast approaching (प्रति–आ– √सद्). 5. Students should not recline (नि– √सद्) in their seats but should sit upright (दण्डवद् √आस्). 6. *What is light floats and what is heavy sinks (नि– √सद्). 7. With their efforts thwarted (प्रतिहत-यत्न), petty minds get depressed (अव– √सद्). 8. If any important duty should not suffer (अव– √सद्) (thereby), you would please see me to-morrow

morning. 9. A brave man feels happy (प्र–√सद्) in misfortune and knows no grief (न, वि–√सद्). 10. These worlds would go to rack and ruin (उद्–√सद्), if there be no truth-tellers. 11. This insistence on untruth will surely ruin (उद्–√सादि) you.

Hints :—' The parents are pleased with the obedience of their son', may be rendered as पितरौ सुतस्य वश्यतया प्रसीदतः (or वश्ये सुते प्रसीदतः पितरौ). Here 'वश्यतया' is तृतीयान्त in the sense of reason. The use of 'सप्तमी' in the alternative expression should be noted. ' He got to the lake sooner than expected ' = तर्कितात्समयादर्वागेव कासारमासीदत्. ' With their efforts thwarted ', etc. = प्रतिहतयत्नाः क्षुद्रमानसा अवसीदन्ति. ' Students should not recline ', etc. = छात्रा न निषीदेयुरासनेषु, किन्तर्हि दण्डवदुपविशेयुः. ' This insistence on untruth will surely ruin you ' = अयमसत्येऽभिनिवेशो नियतमुत्सादयिष्यति वः.

Exercise 34

√चि

1. He takes good food and exercise ; his body is therefore developing (प्र–√चि). 2. *Ghee* reduces (अप–√चि) bile. 3. The *bania* is hoarding wealth (सम्–√चि) and does not spend it. 4. He plucked (अव–√चि) many flowers from the creepers in the garden. 5. We resolve (निस्–√चि) that we shall not rest till we have recovered our freedom. 6. Let the police search for (वि–√चि) the real offenders, and unearth the much-suspected conspiracy. 7. The Arayans call the teacher *ācarya*, for he develops

(आ–√चि) the mind of his pupil. 8. He collects (सम्–उद्–√चि) flowers to wreathe a garland. 9. The accumulated (अभि–उद्–√चि) arguments come to have force. 10. I know (परि–√चि) him ; he comes of a high family. 11. They say meat-eaters merely put on more flesh (उप–√चि).

Hints :—'He takes good food', etc.=स पुष्टिप्रदमन्नं भुङ्क्ते व्यायच्छते च, तस्मात् प्रचीयन्ते तस्य गात्राणि. 'He plucked many flowers', etc.=स उद्याने लता बहूनि कुसुमान्यवाचिनोत्. 'लताः' is here Accusative pl., √चि being regarded as द्विकर्मक. We can have पञ्चमी (लताभ्यः), when we do not so regard it. 'We resolve', etc.=वयं निश्चिनुमो न वयं विश्रमिष्यामो यावन्न स्वातन्त्र्यं प्रतिलभामहे इति. 'They say meat-eaters', etc.=मांसाशिनो मांसमेवोपचिन्वन्तीत्याहुः.

Exercise 35

√धा

1 Shut (अपि–√धा) the door, the late-comers must not enter. 2. Do (वि–√धा) as the Śāstra enjoins (वि–√धा). 3. I am arranging for (सम्–वि–√धा) the departure of my son to-morrow. 4. Attend to (अव–√धा) what I say, otherwise you will suffer. 5. This will impart (आ–√धा) a new quality to your writing. 6. I shall take with me sufficient provision for the journey ; the rest of the money I shall deposit (नि–√धा) with a reliable *bania* of my village. 7. One should make peace (सम्–√धा) with a stronger enemy. 8. Can you join (सम्√धा) these two pieces

of iron by melting them? 9. The kings study deception (अतिसन्धान) as a science. 10. Scholars are still investigating (अनु–सम्–√धा) the past history of India. 11. Say (अभि–√धा) your say, be quick; I cannot put up with any more delay. 12. I do not understand your meaning (अभिसन्धि). Be a little more explicit. 13. The tired labourer is sleeping, *pillowing his head upon his arm* (बाहुमुपधाय). 14. Put on (परि–√धा) your clothes, and get ready to go to school. 15. Change (वि–परि–√धा) your clothes, they have become dirty.

Hints :—'Shut the door, the late-comers must not enter' = द्वारं पिधेहि, अतिकालमागतास्ते मा प्रविक्षन्निति. The 'अ' of अपि is optionally dropped; similarly the 'अ' of अव, when they are prefixed to √धा, Hence 'द्वारमपिधेहि' is also correct. 'I am arranging for', etc. = अहं सुतस्य श्वोगमनं संविदधामि. 'I shall take with me sufficient provision', etc. = गृहीतपर्याप्तपाथेयोऽहमवशिष्टं मद्धनं विश्वास्ये ग्रामवणिजि निधास्यामि. Mark the use of सप्तमी in वणिजि. 'I do not understand your meaning', etc. = नाहं तेऽभिसन्धिमुन्नयामि, निर्भिन्नार्थतरकमुच्यताम् (अतिशयेन निर्भिन्नार्थम् = निर्भिन्नार्थतरम्, तदेव °तरकम्). 'Change your clothes', etc. = विपरिधेहि वासांसि, मलिनानि हि तानि जातानि. Unlike the moderns, the ancient Indians put on a single pair of garments, the upper and the lower. Hence in the Sanskrit literature, the word for 'dress' has been used in the dual only.

SECTION III

THE CASES

उपपदविभक्तयः

Exercise 1

(द्वितीया)

1. To me he is no hero; he is not very much different from a coward. 2. *Nothing strikes a hungry man. 3. I shall leave for Amritsar to-day at noon. 4. The king marched against (अभि √या) his enemy with a large force. 5. There is a public garden round about Lahore. 6. There is a ditch encircling (परितः) the fort. 7. Śrīnagara stands on both sides of the *Vitasta*. 8. There is a big fort near the river. 9. Regarding the value of Sanskrit studies for the understanding of Hindu culture, there are no two opinions. 10. How far did you walk? As far as the Irāvatī. 11. All archers are inferior to Arjuna. 12. Fie upon you, who act without thought. 13. *There was no storm; there was no rain; there was no fall of the thunder-bolt; there was no injury done by the elephants; then who felled down these trees? 14. The atmospheric region comes between the heavens and the earth. 15. *No action is possible without knowledge of things. 16. *How is Mālavikā doing with regard to dance? 17. What will the teacher think of me? 18. Himālaya stands to the north of India. 19. Labourers work

six hours a day. 20. *This journey of the world is fruitless without a wife.

Hints :—'To me he is no hero', etc., may be rendered as मां प्रति नाऽसौ वीरः, स हि कातरात्नातिभिद्यते. 'Regarding the value of Sanskrit studies for the understanding of Hindu culture', etc. = हिन्दुसंस्कृतेः प्रतिपत्तये संस्कृताध्ययनस्य प्रयोजनवत्तां प्रति न मतद्वैधमस्ति. 'All archers are inferior to Arjuna' = अन्वर्जुनं धानुष्काः. 'The atmospheric region comes between the heavens and the earth' = दिवं च पृथिवीं चान्तराऽन्तरिक्षम्.

Exercise 2

(उपपदविभक्तिस्तृतीया)

1. *The light of the moon disappears with the moon and the lightning with the clouds. 2. *Grammar is studied in the course of twelve years. 3. *Cross-grained as he is, he would not accept any body's apology. 4. He is blind of one eye and lame of one leg. 5. *The garden-creepers have been outdistanced in point of qualities by the forest-creepers. 6. In how much time would you reach Poona? 7. *He resembles the good Rāma in voice. 8. I am ashamed of myself. 9. He is ashamed of his conduct. 10. He is staying here to study Sanskrit. 11. I swear to you by all that I hold dear in life. 12. *Buy one wise man even for thousands of fools. 13. *Kings stand in need of gold. 14. I am Vāsiṣṭha by *gotra*. 15. Arjuna had a brave son, Abhimanyu by name.

Hints :—'In how much time would you reach Poona?' = कियता कालेन पुण्यपत्तनं प्राप्स्यसि? 'He resembles the

after स्वरेण.

good Rāma in voice' = स्वरेण रामभद्रमनुहरति (or अस्य स्वरो रामभद्रस्वरेण संवदति). 'I am Vāsiṣṭha by *gotra*' = वासिष्ठोस्मि गोत्रेण (or according to earlier usage, वसिष्ठेन सगोत्रोऽस्मि). 'I swear to you by all that I hold dear in life' may be rendered as यद् यन्मे जगत्यां प्रियं तेन तेन ते शपे. Here 'ते' is चतुर्थी. √शप् though *ubhayapadī* takes the *ātmanepada* only in the sense of swearing.

Exercise 3

(उपपदविभक्तिश्चतुर्थी)

1. *I incarnate in every aeon for the protection of the good, for the destruction of the wicked and for the establishment of *dharma*. 2. He incited the servants to murder their master. 3. Salutation to the great sages of old, who prescribed the rules of conduct for man. 4. Hail to the cows! Hail to the Brāhmaṇas! 5. He is no match for Devadatta, the well-known wrestler. 6. He has the power to kill me. 7. *The father has control over his daughters. 8. This is gold for an ear-ring. 9. *Advice to fools leads to irritation and not to pacification. 10. Cow's milk is very useful for (हित) children. 11. This is enough for the loss of courage. 12. *Come, let us go to make preparations for the departure of our dear son.

Hints :—' He incited the servants to murder their master' = स स्वामिहत्यायै भृत्यानचोदयत्. 'Salutation to the great sages of old', etc. = नमस्तेभ्यः पुराणमुनिभ्यो ये मनुष्यमात्रस्य कृत आचारपद्धतिं प्राणयन्. 'He has the power to kill me' = प्रभवति स मम वधाय. 'He is no match', etc. = स प्रख्यातमल्लाय देवदत्ताय नाऽलम् (or न प्रभवति).

Exercise 4

(उपपदविभक्तिः पञ्चमी)

1. *Be submissive to the teacher except in the practice of sin. 2. A fool is distinguished from a wise man by reason of his rashness. 3. There is a garden near the village. 4. None but the spring deserves to be called the prince of the seasons. 5. The Himālaya range lies to the north of India. 6. I want to hear from the very beginning. 7. You must leave this place before day-break. 8. From Phālguna to Śrāvaṇa,—these six months make up the Uttarāyaṇa. 9. The mischief-monger was removed from the assembly. 10. Abhimanyu was the representative of Arjuna. 11. Śaraccandra is cleverer than Śucivrata. 12. *Nothing is higher than truth and no sin is greater than untruth.

Hints :—'A fool is distinguished', etc. = मूर्खो हि चापलेन भिद्यते पण्डितात्. 'There is a garden near the village' = आराद् ग्रामादारामः. 'None but the spring deserves', etc. = ऋते वसन्तान्नापर ऋतुराजः (or नापर ऋतुर्ऋतुराजशब्दभाक्). 'The Himālaya range lies to the north of India' = उदग् भरतवर्षाद् हिमवन्तो गिरयः (or हिमवन्तः सानुमन्तः). The idea of 'range' is best expressed here by the use of the plural in गिरयः and सानुमन्तः. Usually they use the expression भारतवर्षम् wherein 'भारत' a *Taddhita* formation from 'भरत' is compounded with वर्ष. This is defective. If we have the *Taddhita*, we need not have the compound, and if we have the compound, we can do without the *Taddhita*. Why have two वृत्तिs at a

place ? Say either भारतं वर्षम् or भरतवर्षम्. Similarly 'सर्वशक्ति' (all-mighty) should be used in place of the more common सर्वशक्तिमत्.

Exercise 5

(उपपदविभक्तिः षष्ठी)

1. *Listen to me as I recount the story of her birth in detail. 2. *You are Vālmīki to the world, but to me you are father.[1] 3. *I would be angry with him (Rāma), if I could be mistress of myself while seeing him. 4. *I hope you remember your master, O lovely one, for you are his pet. 5. *Thinking of giving up much for the sake of a little, you appear to me to be confused in thought. 6. Death overcomes us all. 7. What offence have I given him ? 8. *What is difficult for the capable ? What is distant for the energetic ? What is foreign to the learned ? And, who is a stranger to the sweet-talkers ? 9. Arjuna was the best of archers. 10. Bṛhaspati was the best of speakers. 11. *My birth is dependent upon Fate, but effort is all mine. 12. *Brahmā, the progenitor of this world, appeared before them. 13. I am longing to see him.

Hints :—' Death overcomes us all ' = सर्वेषां नो मृत्युः प्रभवति. ' Arjuna was the best of archers ' = धनुर्भृतां पार्थो वरो बभूव. Here 'वर' yields the sense of Superlative without the Superlative suffix. ' Bṛhaspati was the best of speakers ' = बृहस्पतिर्हि वदतां वरोऽभूत्. ' I am longing to see him ' = तस्य दर्शनस्योत्कण्ठे.

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1. 'To the world' must be rendered as लोकस्य and not as लोकाय. Similarly 'to me' must be rendered as मम and not as मह्यम्, for the sense of 'तादर्थ्य' is altogether absent here.

Exercise 6

(उपपदविभक्तिः सप्तमी)

1. Rāma was the best of men. 2. The Ganges is the longest of the rivers. 3. Of the dramas, the Śakuntalā is the best. 4. The Pañcāla country was under the Kurus. 5. He is an heir (दायाद) to this property. 6. He is an adept (कुशल) in *yoga* and can perform wonders. 7. He is well-behaved towards his mother. 8. I am anxious (उत्सुक) to see my mother whom I have not seen for a long time. 9. *The hunter kills the leopard for its skin. 10. He is ever occupied (प्रसित) with his hair.

Hints :—' Rāma was the best of men ' = **रामः पुरुषेषूत्तमो बभूव.** The comp. **'पुरुषोत्तमः'** is not allowed by Grammar. It has been explained as **उत्तमः पुरुषः** on the basis of the line from the Gītā—**उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः**. 'The Pañcāla country was under the Kurus' = **अधि कुरुषु पञ्चालाः** (or **पञ्चालेष्वधि कुरवः**). 'The hunter kills the leopard for its skin' = **चर्मणि द्वीपिनं हन्ति व्याधः. 'चर्म'** is connected with the leopard by the relation of inherence (**समवाय**). We can have **सप्तमी** even when there is mere conjunction (**संयोग**); *e. g.*, **वस्त्रेष्ववधीद्दासीं कृष्णः**, Kṛṣṇa killed the maid-servant for the clothings (she carried). This is according to later grammarians not of the Pāṇinian school, such as Vopadeva.

Exercise 7

(*Locative and Genitive Absolutes*)

1. I left for home when it had begun to rain. 2. *He living, I live, he dying, I die. 3. Who lives if Gāndhiji dies, and who dies, if Gāndhiji lives' ? 4. Instead of referring the matter to the Headmaster of the

school, they reported it to the Inspector of Schools. 5. There being pecuniary difficulties, he had to discontinue his studies at college. 6. You being away from home, I had to return disappointed. 7. Unmindful of the children's cries, the father renounced this world. 8. *Ah, who is it here, who seeks to overcome Candragupta, when I stand here ? 9. Arjuna, clad as a Brāhmaṇa married Draupadī, Kṣatriyas looking on. 10. A goldsmith steals under the very eyes of others, and is therefore called 'पश्यतोहर'. 11. The day dawning, the travellers resumed their journey.

Hints:—'I left for home when it had begun to rain' may be rendered as प्रवर्षति देवेऽहं गृहं प्रति प्रास्थिषि. 'Who lives if Gāndhiji dies,' ete. = संस्थिते गान्धिनि को ध्रियते, ध्रियमाणे च तस्मिन्कः सन्तिष्ठते ? There being pecuniary difficulties,' etc. =सत्यर्थकृच्छ्रे सोऽन्तरा व्यच्छिनत्कालेजेऽध्ययनम्. 'You being away from home', etc. = त्वयि गृहेऽसंनिहिते सति मनोहतोऽहं प्रत्यावृतम्. 'Arjuna clad as a Brāhmaṇa', etc. = ब्राह्मणवेषोऽर्जुनः पश्यतामेव क्षत्रियाणां द्रौपदीमुपयेमे.

Exercise 8

कारकविभक्तयः

(*Nominative and Accusative*)

1. *The harvest is being reaped of itseif. 2. Bālin was killed by the arrow of Rāma, screened behind the trees. 3. *It is improper to cut down even a tree of poison after nurturing it. 4. They milked from the earth in the form of a cow, brilliant gems and great medicinal herbs. 5. The gods churned the fourteen jewels out of the milky ocean. 6. The robbers waylaid him and robbed him of Rs. 50 found on his

person. 7. *The sleepy hunter, though lying in ambush cannot kill the game. 8. Brahmacarins do not sleep (अधि√शी) on beds, much less on cushioned beds of great value. 9. Let him live (आ√वस्) six months in a village. 10. *Do not live (अधि–√स्था) in the tenantless forest.

Hints:—'Bālin was killed,' etc. = तरुतिरस्कृतस्य रामस्य शरेण हतो बाली. Here 'बालिन्' is the object. 'The gods churned', etc. = देवाः क्षीराम्बुधिं चतुर्दश रत्नानि ममन्थुः. Here 'क्षीराम्बुधि' is the indirect object (गौणं कर्म). 'The robbers waylaid him,' etc.=पारिपन्थिकास्तं पथ्यवास्कन्दन् पञ्चाशतं रूप्यकांश्च तममुष्णन् (पञ्चाशतं रूप्यकांश्च तस्यालुण्ठन्). 'Brahmacārins do not sleep on beds,' etc. = ब्रह्मचारिणः खट्वामपि नाधिशेरते किमुत महार्घं सोपबर्हं शयनीयम् .

Exercise 9

(Instrumental and Dative)

1. He lopped off the head of the enemy with his sword. 2. Lahore is inhabited mostly by clerks in Government service. 3. Rāma and Sītā came in the aerial car, Puṣpaka, from Laṅkā to Ayodhyā. 4. He carries a load on his shoulder, too heavy for him. 5. *O king, your effort would not avail you. 6. *'I make you over to Death', said Vājaśravas to his son Naciketas. 7. His conduct is not to my liking. 8. This cake does not taste well to me. 9. We owe great respect to the ancient sages who showed mankind the path of rectitude. 10. The kings are usually intolerant of those who give them good counsel. 11. Lakṣmī is jealous of Sarasvatī. 12. He promised me help, but

never rendered it. 13. The whole world envies the life of Mahātmā Gāndhi. 14 People plot against a severe ruler. 15. The teacher gets angry with his pupil for his neglect of duty.

Hints:—'Lahore is inhabited mostly by clerks', etc. may be rendered as राजनियुक्तैः प्रायेण लिपिकरैरध्युषितं लवपुरम्. 'Rāma and Sītā came in the aerial car,' etc.=सीतारामौ पुष्पकाख्येन विमानेन लङ्कातोऽयोध्यामावर्तेताम्. The 'विमान' though an 'अधिकरण' as well, is not looked upon as such. This is true of all conveyances (including parts of the body conceived as conveyances). Hence the सप्तमी, here, would be quite wrong. 'The whole world envies,' etc.=सर्वो लोको महात्मनः श्रीगान्धिनश्चरिताय स्पृहयति. 'This cake does not taste well to me'=न मे स्वदतेऽयं पूपः.

Exercise 10
(*Ablative*)

1. He is a very good rider ; still he fell off his horse, for he was off his guard for a moment. 2. The noble have an abhorrence of sin. 3. *You should not neglect the study of the Veda. 4. Hampered by difficulties, they cease from their pursuit. 5. *The Brāhmaṇa should shrink from honour as from sin. 6. *A little of this *dharma* saves one from a great danger. 7. *Here I pass from untruth to truth. 8. The thieves hid themselves from the guards. 9. *Protect us from the crookedness of the niggardly man. 10. *The Veda is afraid of a man of small learning, lest he should damage it.

Hints:—'He is a very good rider,' etc.=निपुणः स सादी, तथापि तुरगादपतत्, क्षणं हि प्रमत्तोऽभूत्. 'Hampered by difficulties

they cease,' etc. = विघ्नैः प्रतिहतास्ते विरमन्ति व्यापारात् . 'The thieves hid themselves from the guards' = रक्षिभ्यो न्यलीयन्त तस्कराः.

Exercise 11

(Genitive and Locative)

1. *The composition of the sūtras by Pāṇini is very interesting. 2. The daily study of the Gītā is highly conducive to spiritual advancement. 3. *Man is the architect of his own fortune. 4. *Desire never subsides (merely) by the enjoyment of desired objects. 5. There are not many to appreciate the merits of others. 6 *Firmness in adversity, forbearance in prosperity, fluency of speech in an assembly, ambition for fame—this is engrained in the disposition of the great souls. 7. The subjects are loyal to the king. 8. *This conduct is not expected of you. 9. *Who would expect the sale of ornaments of the king? 10. I consign this ring to my son. 11. He deposited Rs. 200 with Devadatta, which he never returned. 12. The bark-garments of the ascetics are hanging from the branches of the trees. Surely it is a penance grove. 13. *You please test me in both the theory and practice of dance. 14. Proper hospitality should be done even to an enemy. 15. They set the house on fire.

Hints:—'The daily study of the Gītā is highly conducive', etc. = नित्यो गीतानामध्यायोऽध्यात्मोन्नतयेऽतिमात्रं हितः. 'गीता' has been used in Sanskrit literature in the plural only. The singular is not supported by usage. There are not many to appreciate the merits of others = न हि परगुणानां बहवो विज्ञातारो भवन्ति. The subjects are loyal to the king

= राजन्यनुरज्यन्ते प्रकृतयः. 'The bark-garments of the ascetics,' etc. = यतीनां वल्कलानि वृक्षशाखास्ववलम्बन्ते, अतस्तपोवनेनानेन भाव्यम्. Here वृक्षशाखाभ्यः (पञ्चमी) would be quite wrong, for there is no 'अपादान' here. 'I consign this ring to my son' = अहमेतदङ्गुलीयकं पुत्रे समर्पयामि. Here 'पुत्राय' also would be correct, but the 'सप्तमी' is more idiomatic, being much more in vogue in the earlier literature.

Exercise 12

(Indeclinables)

1. *No sooner did they reach the ocean, than the Primeval Being woke up (च—च). 2. Sir (अङ्ग), you would kindly teach the boy. 3. Dear friend (अयि), pray do not reject my request. 4. As soon as (यावदेव) I reached there (तावदेव) I held an inquiry and found the accused quite innocent. 5. Ever since (यदैव) he left home, (तदा प्रभृत्येव) his mother has been feeling very anxious. 6. Granted (कामम्) that I am weak, still I am more than a match for him. 7. *Rāma would not go back upon his word. 8. This separation from her comes all of a sudden (एकपदे, सपदि, अकस्मात्). 9. He is speaking very well; do not interrupt him. 10. He was saved *with great difficulty* (कथंचन). 11. *Mostly the minds of men are obscured in the hour of misfortune. 12. Formerly (पुरा) there ruled at Ujjain, a king Vikramāditya, a great patron of learning.

Hints:—'As soon as I reached there,' etc. = यावदेवाहं तत्रागां तावदेव वृत्तमनुसमधाम्, अबुधं चाभियुक्ता अनागस इति. Here √अगाम् is aorist from √इ to go; अनुसमधाम् from √धा with

अनु and सम्, and अनुधम् from √बुध. 'Granted that I am weak,' etc. = कामं दुर्बलोऽस्मि, तस्मात्त्वभ्यधिकोऽस्मि. 'He is speaking very well,' etc. = एष साधु भाषते, मैनमन्तरा प्रतिबधान.

Exercise 13

(Indeclinables—continued)

1. *You were clever last year (परुत्) and you are cleverer this year (ऐषमस्). 2. I have repeatedly (असकृत्) told you, I am not going to change my mind. 3. There is re-birth after death according to the Śāstra. 4. When (कदा) will you go to the end of your study of Grammar. 5. *Then you will have supreme indifference to all that you have learnt and that which may still be learnt. 6. Did you go there ? Yes (अथ किम्), I did. 7. They all cried out together (युगपद्). 8. I shall see you the day after to-morrow (परश्वस्). 9. *Who knows exactly (अद्धा) what will happen to-morrow ? 10. The stars shine by night (दोषा) and vanish by day (दिवा). 11. Why do you inquire like (इव) an ignorant person ? 12. Is it a snake or a string (किम्—उत, उताहो, आहोस्वित्). 13. Translation is difficult for the learned, not to speak of the average student. 14. *If the owl cannot see by day, what is the fault of the sun ?

Hints:—'I have repeatedly told you,' etc. = अहं त्वामसकृद्वोचं नाहं मनोऽन्यथयितुमीह इति (न मनो विकल्पयितुमिच्छामीति). 'Translation is difficult,' etc. = अनीषत्करोऽनुवादो विशेषज्ञैः किम्पुनः साधारणैश्छात्रैः.

Exercise 14

(*Indeclinables concluded*)

1. *When the sixteenth comes, he (the father) should treat his son as (वत्) friend. 2. This is not appropriate at this time, the discussion should be post-poned. 3. *Where is, on the one hand, the dynasty born of the sun, and where, on the other, my intellect of a limited scope. 4. *Every one of these (four) things has the capacity for evil, how much more so, (किमु) a person in whom all the four co-exist. 5. I ask (you) for I am a stranger, as to who *the city superintendent of police* (राष्ट्रिय) is. 6. *Was not the sage angry with her (न खलु) ? 7. Feighning death, he lay holding his breath, before a tiger. 8. I hope (कच्चित्) father is all right. 9. O I say (ननु), you must not do it. 10. Surely, (नूनम्) this medicine will do you good. 11. The more I studied the Sanskrit literature, the more I was convinced of the greatness of our culture. 12. The Hindus generally take meals twice a day. 13. I do not know enough (अलम्), nor am I able to know more.

Hints :—'This is not appropriate at this time,' etc. = नेदं प्रस्तावसदृशम्, व्याक्षेपणीयो विमर्शः. 'I ask (you), for I am a stranger,' etc. = वैदेशिकोऽस्मीति पृच्छामि कोऽसौ राष्ट्रिय इति. Here the 'इति' in अस्मीति denotes हेतु (reason). 'The Hindus generally take meals twice a day' = प्रायेण द्विरह्नो भुञ्जते हिन्दवः. 'The more I studied the Sanskrit literature,' etc. = यथा यथाऽहं संस्कृतं वाङ्मयमध्यैयि तथा तथाऽस्मत्संस्कृतेर्गौरवं प्रति प्रत्ययितोऽजाये.

Exercise 15

(Compounds)

1. He *has little regard* for health. 2. He is *broad-chested* and *long-armed.* 3. *To a man *with feet covered with shoes,* the whole earth seems to be hide-bound. 4. A master *who pleases his servants,* enjoys happiness. 5. Mathurā *extends along the river Yamuna.* 6. It is an assembly, *mostly consisting of the learned.* 7. My subjects are *free from disease* and *(free from) the public calamities.* 8. You must not stand *in the middle of the road*; you will be knocked down by a car. 9. Dear friend, why don't you look at me with affectionate glances, *as before* ? 10. This is something *transcending thought.* 11. He is *prematurely old*; his hair has turned grey. 12. *To those, *with penance as treasure,* nothing is greater than penance. 13 There are many lakes *of clear water* in Kashmir. 14. *The Uttararāmacarita, *composed by him,* will be staged. 15. Misfortune is the *touch-stone* of friendship.

Hints :—1. 'He has little regard for health' = स मन्दादरः शरीरे. Here though 'आदर' is connected with 'शरीर', yet it is compounded with मन्द, for the sense is not obscured by so doing. We have a parallel in देवदत्तस्य गुरुकुलम्. Mathurā extends along the river Yamunā = अनुयमुनं मथुरा (just as अनुगङ्गं वाराणसी). 'You must not stand in the middle of the road,' etc. mav be rendered as न त्वया मध्येमार्गं स्थानीयम्, नो चेद् याद्यानेनावपातयिष्यसे (or यानाघातेन निपातयिष्यसे). याद्यानम् = यात् (going) and यानम्. He is prema-

turely old ; his hair has turned grey = स युवजरन्भवति (or अकाले परिणतोऽसौ), पलितास्तस्य केशाः.

Exercise 16

(Compounds concluded)

1. *These are the summer days *when a dip in water is very refreshing, when there (blow) breezes scented by contact with the roses, when sleep is induced by the thick shade* and *when the evenings are very pleasing.* 2. We call the garment worn *on the upper part of the body* as *uttarıya* (उत्तरीय) and that on the lower, as *paridhānıya* (परिधानीय). 3. O gardener, prepare for me garlands, *prossessing the best odour.* 4. He should give *ten cows and one bull* to the Brāhmaṇa, if he wants to expiate his son. 5. I am *anxious to go* now. My stay here will interfere with my business. 6. Come to me, *with a book in your hand.* 7. The princes when ill-treated left that place, *biting their lips and having red eyes.* 8. Let *people belonging to town and country* know this great change in the administration. 9. There lived in India sages *of boundless glory, purified from sin.* 10. *Kings are known *to have many wives.* 11. My joints are bruised : *my hands and feet* therefore do not move forward. 12. He passed the *whole night* sleepless. 13. There was *a fist-to-fist* fight between them two. 14. Have a bath with *luke-warm water.* This will comfort you. 15. *Fortunes, *unsteady like a cloud in autumn* and *full of stratagem* are *not easy to be preserved by those who have no control over their senses.*

Hints :—'O gardener, prepare for me, etc. = मालाकार,

उत्तमगन्धाढ्याः स्रजो मे प्रयान. 'He should give ten cows and one bull,' etc. = स विप्राय वृषभैकादशा गा ददातु, यदि स एनः प्रमाष्टुं- मिच्छति. (वृषभ एकादशो यासां ताः). We have similar constructions in सीताद्वितीयो रामः, पाण्डवा मातृषष्ठाः, छायाद्वितीयो नलः, etc., etc. 'There lived in India sages of boundless glory,' etc. = इह भारते वर्षेऽमिततेजसः पूतपापा ऋषयो बभूवुः.

Exercise 17

(*Taddhita Formations*)

1. *The wind is verily the swiftest god. 2. Success is nearer to-day. 3. Though Kalidāsa was a devotee of Śiva, he was by no means an intolerant sectarian. 4. How deep is the water? It is knee-deep. 5. The firm-minded do not swerve from the path of rectitude. 6. This king is very nearly a sage. 7. The Aryas do not use earthen vessels in the kitchen. 8. A man of strong memory soon learns things by heart and long retains them. 9. In the absence of 'propriety', nothing can beautify poetry, says Kṣemendra. 10. His mischief must be nipped in the bud. 11. Skanda was installed commander of the forces of Indra. 12. *Their good brotherly relations are worthy of their family. 13. People stumble in the thick darkness of the night. 14. *To-morrow you will remember with regret to-day's enjoyment of happiness. 15. Sītā performed auspicious ceremonies *on the eve of the departure* of Lava and Kuśa for Rāma's aśvamedha.

Hints :—'Though Kālidāsa was a devotee of Siva,' etc. = यद्यपि कालिदासः शैवोऽभूत् (शिवभक्तिरभूत्), तथापि नासावसहनः स्वपक्षानुगामी. The word साम्प्रदायिक very often used these

days in the sense of sectarian is a misuse. It means traditional (सम्प्रदायाद् आगतः). It has a good sense. For example, we say साम्प्रदायिकः पाठः. How deep is the water ? It is knee-deep. कियन्मात्रं पयः ? जानुमात्रम् (or जानुद्वयसम्). जानुदघ्नम् is not very correct. Patañjali restricts 'दघ्नच्' to the measurement of height. 'A man of strong memory soon learns,' etc.=मेधावी क्षिप्रं स्मरति चिरं च धारयति. 'People stumble in the thick darkness of the night' =सूचिभेद्ये नैशे तमसि गच्छतां पदानि विषमीभवन्ति.

Exercise 18

(*Taddhita Formations concluded*)

1. Bharata, *the son of Śakuntalā* grew up to be a mighty prince. 2. His *nephew* has stood first in the M. A. Examination in Sanskrit in the province this year. 3. We have many *whirlwinds* in summer. 4. *All these presents* should be returned. 5. You should not take water *from the river* (for drinking). 6. Form is *an object of sight*, as sound that *of hearing*. 7. He is not my next-door neighbour, though he lives in my *neighbourhood*. 8. This is a *public* garden. Every body has admittance to it. 9. He is a *mediocre* grammarian. 10. *People of that time* lived very happily. 11. He is an *honorary* Headmaster and is therefore a great autocrat. 12. This is *artificial* beauty. It has no appeal to me. 13. He is a *daring* thief, it is dangerous to lay hands upon him. 14. Not only he *does not practise virtue* but he *commits sins as well*. 15. The milk of the buffalo is, they say, very invigorating. 16. He is my dear *companion*, I have no reason to doubt his sincerity. 17. He has a *versatile* genius, and there-

fore commands the admiration of one and all. 18. He is *skilled in warfare* and knows no defeat. 19. *Women are *modest* by nature. 20. Salutation to the *talented* Brāhmaṇas who are the refuge of the world.

Hints:—'His nephew has stood first in the M. A. Examination,' etc. =तस्य भ्रातृव्यः संस्कृते एम्. ए. परीक्षायां सर्वस्मिन्नञ्चापत्रिपये प्रथम इति निर्दिष्टोऽभूत्. All these presents should be returned =एतदौपहारिकं प्रत्यर्पणीयम्. 'You should not take water from the river' =नादेयं जलं नादेयम्. (नद्या इदं =नादेयम्, न आदेयं=नादेयम्.) 'He is not my next-door neighbour, though he lives in my neighbourhood'=स मे प्रातिवेश्यो न भवति, यद्यप्यारातीयः. 'People of that time lived happily =तात्कालिको लोकोऽतिसुखं न्यवसत् (महत् सुखमाश्नुत). 'तत्कालीन' is ungrammatical. 'Not only he does not practise virtue,' etc. =न केवलमसावधार्मिको भवति, आधर्मिकोऽपि. Note the difference between अधार्मिक and आधर्मिक. 'He has a versatile genius'=सर्वपथीनाऽस्य धिषणा.

Exercise 19

(कृत्य *and other Passive suffixes*)

1. You should not take stale and sour food. 2. The historian should have regard for truth above everything else. 3. *Rare is the exponent of that (Brahman) and blessed, the inquirer. 4. There are many things for sale in the market but there is not much worth buying. 5. You should not deny what you said in the presence of your friends yesterday. 6. *May there be a lasting friendship between us two! 7. The learned should have regard for merits. 8. You must not be without a stick when you go out

at night. 9. You should be there in the morning, if it does not interfere with your other duties. 10. Enough of prolixity, you please put it briefly. 11. Let me know the length and breadth of this room. How high is it? 12. In the school of the grammarians, the revered Patañjali is known as the Bhāṣyakāra. 13. This is not an assembly of men, but of brutes. 14. *There is tremor in my limbs and my skin is burning. 15. The deer gently rubs the doe with his horn. 16. *The families which ladies unhonoured curse, perish altogether, as if, destroyed by magic. 17. This is a landing-place at the river. Let us go down along it.

Hints:—'You should not take stale and sour food' = त्वया पर्युषितं शुक्तं च न भोक्तव्यम्. 'The historian should have regard for truth above everything else' = ऐतिहासिकेन तथ्यसेवोत्तमं समादरणीयं न त्वर्थान्तरम्. 'There are many things,' etc. = सन्ति बहूनि क्रय्याणि विपण्याम्, न तु बहु क्रेयमस्ति. 'You should be there in the morning,' etc. कार्यान्तरान्तरायमन्तरेण त्वया प्रातस्तत्र संनिधानीयम्. 'How high is it' = कियानस्योच्छ्रायः. उच्छ्रय met with here and there is not very correct. Enough of prolixity. You please put it briefly = अलं विस्तरेण, समासेनोच्यताम्. 'विस्तार' in place of विस्तर should be avoided, for विस्तार means breadth (physical), and विस्तर, literary detail.

Exercise 20

(कृत्य *Suffixes concluded*)

1. Invincible is the power of non-violence. 2. It was a sight which the gods might envy. 3. One should sip water thrice just before meals. 4. This cart carries a big load. 5. I do not see any-

thing censurable in you. Indeed your conduct is faultless. 6. The pupil who obeys his teacher deserves to be praised. 7. It must be admitted that the late L. Hans Raj did a lot for the Hindus. 8. He must be a man of good manners. 9. When at leisure, the peasant should spin and, if possible, weave, to supplement his poor income. 10. This is a saleable blanket ; if you like it, you can have it for Rs. 10.

Hints :—'Invincible is the power of non-violence'= अजय्योऽहिंसाप्रभावः. 'One should sip water,' etc. = भोजनादव्यवहितपूर्वं त्रिराचाम्यम्. Here आचम्यम् would be ungrammatical. 'This cart carries a big load' = इदं वह्यं महद्वाह्यं वहति. 'When at leisure, the peasant should spin,' etc. = निर्व्यापारेण कृषाणेन कर्तनीयं वानीयं च शक्यं चेत्तद्भवेत्, येनाल्पस्तदीय आयो विवर्धेत. 'This is a saleable blanket,' etc. = पण्य एष कम्बलः, यद्येनद्रोचयसि रूप्यकदशकेन क्रेतुमर्हसि.

SECTION IV

MISCELLANEOUS SENTENCES

Exercise 1

1. The young man was very fortunate to have a big dowry at his marriage last year. 2. A master's regard for his servants encourages their spirit. 3. Do not nourish your greed. 4. *To-day's experience of pleasure you will remember with regret to-morrow. Do not you, therefore, submit yourself to desires which are of the nature of a dream. 5. It is easy to have beauty but difficult to acquire merits. 6. *How can a dependent know the flavour of happiness? 7. Beauty provoketh thieves sooner than gold. 8. Short-tempered people are very dangerous. 9. How shall I divide my sorrows and multiply my joys? 10. *The molested serpent raises its hood. 11. The goldsmith tests (कषति) gold on the touch-stone. 12. *Eloquence is a short and significant speech. 13. One should not wear anything for decoration's sake. 14. Tailor! the coat does not sit well on me. 15. The sun will see me at Jullundur to-morrow.

Hints:—'The young man was very fortunate,' etc. = अतिधन्यः स युवा यः परुदात्मनो विवाहे महद्यौतकं प्राप्नोत् (असौ युवाऽऽत्मनोऽतिधन्यतया विवाहे, etc.). 'महद् यौतकं प्राप्नुमतिधन्यः' would be bad Sanskrit. A master's regard for his servants,' etc. = प्रभोराश्रितेषु गौरवं (or स्वामिनो भृत्येषु संभावना) तदुत्साहाय भवति. Short-tempered people are very dangerous' = सुलभ-कोपा भयङ्करा भवन्ति. 'Beauty provoketh,' etc. = रूपं यथाऽपहर्तॄन्

प्रेरयति न तथा हिरण्यम्. 'How shall I divide my sorrows,' etc. = **कथमहमात्मनो दुःखमपकर्षामि सुखं च प्रकर्षामि.** The sun will see me at Jullundur to-morrow = **श्वोऽहं जालन्धरनगरे सूर्यमुद्गमयिष्यामि.** Mark here the correspondence with our provincial idiom.

Exercise 2

1. You can take any one of these books, you like. 2. He has a desire for pleasure which is difficult to satisfy. 3. I have nothing to do with this theft. 4. Let us not quarrel over it. It will lead us no where. 5. Do not hurl accusations upon others. 6. I invited a friend to dinner yesterday. 7. "If it be not mere formal language, how is it that I am safe here and you have been reduced to ashes," said Rati, lamenting over the death of Cupid. 8. He appears to be a student by his simple dress. 9. What is the use of merely passing the examinations if you lack culture. 10. Fools are jealous of the progress of others. 11. He saved himself from the difficult situation by taking a bold step. 12. * I learnt the art of dramatic representation from my teacher. 13. I hope this boy is known to you all for his intelligence. 14. *You are the master of wealth and we, of speech. 15. Those noble souls who are struggling for the emancipation of India, deserve our gratitude. 16. He is incapable of understanding it, as so many others are.

Hints :—For 'anyone' in the neuter, we have **अन्यतमम्** (and not **अन्यतमत्**). 'I have nothing to do with it' = **नार्थो ममाऽनेन.** 'I have nothing to do with this

theft'=नाहमनेन स्तेयेन किमपि संबध्ये. 'Let us not quarrel over it. It will lead us no where'=नात्र मिथो विवदेमहि, नैतेन कमपि निर्णयमधिगमिष्यामः. 'I invited a friend to dinner last night'=ह्योऽहं सुहृदं भोजनेन न्यमन्त्रये. Mark the use of the तृतीया in भोजनेन. The चतुर्थी would be unidiomatic. 'He appears to be a student by his simple dress' =साधारणेन वेषेण तमहं छात्रं पश्यामि.

Exercise 3

1. I do not believe in what you say. 2. I am unaware of the happiness the *yogin* enjoys. 3. How far is the Āśrama of Kaṇva from here ? It is four or four and a half *kosas* from this place. Don't worry, we have almost reached. 4. I am ever ready. I hope my efforts will surely be fruitful. 5. How great I am ! 6. Brevity is the soul of wit. 7. I recollect the lotus-like face of the queen. 8. It is better for me to go than to stay here. 9. *Wkat can be achieved by an expedient cannot be achieved by valour. 10. How vast is the creation of God ! 11. In a few minutes he fell fast asleep. 12. A gentle breeze is blowing, let us have a stroll for some time. 13. Hail to the great poets who enriched our literature with their immortal works. 14. Gradually he came to know it was Nārada. 15. I look upon you as a great Vedic scholar. It is not by way of compliment, it is a statement of fact. 16. I do not care a straw for you. 17. I know him to be the son of a blind lady, for his mother does not see.

Hints:—'I do not believe in what you say,' =नाहं त्वद्वचसि विश्वसिमि (or नाहं त्वद्वचः प्रत्येमि or श्रद्दधे). वि √श्वस् is Intransitive. प्रति-√इ and श्रत् √धा are Transitive. 'How

far is the Āśrama of Kaṇva from here, etc.' = इतः कियते दूरे कण्वाश्रमः ? चतुर्षु अध्यर्धचतुर्षु (or सार्धचतुर्षु or अर्धपञ्चमेषु) वा क्रोशेषु । मा स्म खिद्यथाः, प्राप्ता एव वयम्. Here 'कियद्दूर आश्रमः' would be bad Sanskrit. In the measurement of distance, we can use the प्रथमा also, चत्वारः क्रोशाः In अध्यर्धचतुर्षु, 'अध्यर्ध' is *Bahuvrīhi* (अधिकमर्धम्, अध्यारूढं वाऽर्धं, येषु) and is further compounded with चतुर्. 'Brevity is the soul of wit' = समासो बुद्धिलक्षणम्.

Exercise 4

1. He attained proficiency in the various arts and sciences. 2. The courage of my son is damped by such words. 3. Art thou not ashamed of it ? 4. Men obtain fame by the protection of the distressed. 5. Do not act in that manner. It detracts from your reputation. 6. If a king rules his subjects well, they will be firmly attached to him and his rule will last long. 7. The beasts of the forest arrived at an agreement with the lion that they would offer him one victim daily. 8. Why do you beat about the bush ? Come straight to the point. 9. The child was brought up with care. 10. The theif was caught red-handed and handed over to the Police- 11. *Give my compliments to the sage Cyavana. 12. This is indeed a task for me. However I shall try. 13. *May Vasiṣṭha, Vālmīki, and other sages attached for years to the Raghu family now protect me ! 14. Rama is tall, has long eyes extending up to the ears, is broad-chested and long-armed. 15. He walks slowly and stumbles, and therefore, lags behind. 16. A student must not be a dandy.

Hints :—'The courage of my son is damped by such

words' = ईदृशीभिरुक्तिभिर्भज्यते मत्सुतस्योत्साहः. 'Are you not ashamed of it' = किमनेन न जिह्रेषि. Mark the 'तृतीया' here. 'Do not act in that manner' = मा तथा तथाः Here तथाः (= अतथाः with the augment dropped) is Aorist from √तन् 8 U. 'Why do you beat about the bush?' = किमित्यप्रस्तुतमालपसि. The beasts arrived at an agreement with the lion, etc. = वन्यैः पशुभिः सिंहेन साकं समयः कृत एकैकं पशुं प्रत्यहमुपढौकयिष्याम इति. Remember there is no Indirect Speech in Sanskrit. This is indeed a task for me = एष कार्यभारो मम (or इदं मयाऽतिदुष्करम्).

Exercise 5

1. Do dot trifle with the teachings of the great teachers. Do not be angry with your elders. 2. Behave well towards your neighbour. Share his joys and sorrows. *The piognancy of grief shared by one's friends becomes bearable. 3 Go home before it rains. If it starts raining, it will, I think pour heavily. 4. He bears malice towards me, although I love him very much. 5. The subjects, if ill-treated in this manner will soon get disaffected. 6. I pitied the man who carried a heavy load on his back. 7. Indeed fear of the master takes possession of the servant. 8. He promised me monetary help in the hour of need. 9. *May I hope the Brāhmaṇa boy will revive. 10. As a scholar he is to be respected, as a man, to be despised. 11. A student must not be jealous of the superior knowledge of his class-fellows. 12. This is easy for me to do, but difficult for you. 13. Lord Kṛṣṇa himself washed the feet of the learned men and served them food. 14. While I walked through

the dense forest, a thorn pierced me in the foot. 15. This field has been ploughed and levelled and is, therefore, ready for sowing the seed.

Hints :—'Do not trifle with the teachings of the great teachers' = गुरूणां गरीयसामुपदेशान्माऽत्रमंस्थाः. 'Do not be angry with your elders' = गुरून्माऽभिक्रुधः. 'If it starts raining,' etc. = यदि प्रवर्षति देवः, धारासारैर्वर्षिष्यतीति जाने. 'He bears malice towards me,' etc. = स मयि विमनायते यद्यप्यहं तस्मिन् स्निह्यामि. 'Indeed fear of the master takes possession of the servant' = भर्तुर्भीतिर्भृत्यमाविशति नूनम्. 'As a scholar he is to be respected,' etc. = स विपश्चिदिति बहुमानमर्हति, पुरुष इत्यवधीरणाम्.

Exercise 6

1. Don't you be in a hurry. There is time enough for us to catch the train. 2. I don't think you can jump over this wall. If you attempt you will break your neck. 3. It is now six years since he left this world for good. 4. It is raining, I hope it will continue for the whole of the night. 5. He got up very early yesterday and enjoyed a walk to the Lawrence gardens in the company of his friends. 6. We owe a deep debt of gratitude to the great Indian sages who showed mankind the path of truth and justice. 7. I never abused him, he is telling a lie. 8. I do not like this book; please get me another. 9. It is time to eat. *The physicians declare that the transgression of the hour for meals is an evil. 10. He has no control over his ownself; how can he discipline others? 11. Happiness must come unsought to those who

never swerve from the path of righteousness. 12. Had he not come to my help at that time, I would surely have lost life. 13. With whose permission did you go?

Hints :—'Do not be in a hurry,' etc. = मा त्वरिष्ठाः, कालात्ययेन प्रयास्यति रेलयानम्, तच्छक्ष्यामोऽधिरोढुम्. Here रेलयानं संगन्तुं पर्याप्तः कालोऽस्ति would be bad Sanskrit. The use of the Infinitive here is unwarranted. Read Pāṇini's कालसमयवेलासु तुमुन् III. 3. 167. 'I do not think you can jump over this wall,' etc. = नाहं विश्वसिमि त्वं कुड्यमिदं लङ्घयेरिति, यदि प्रयतिष्यसे ग्रीवा ते भङ्क्ष्यते. Here we cannot say 'त्वं स्वां ग्रीवां भङ्क्ष्यसि', that would be un-Sanskritic. 'He has no control over his ownself,' etc. = स्वमयतात्मा स कथमन्यान् विनयेत्. With whose permission = कस्यानुमते.

Exercise 7

1. The world is abnormal to-day. 2. At midnight there was a tremour of earthquake. 3. I shall hurry up and carry out your orders. 4. Treat well your neighbours. Bear malice to none. 5. Those who get angry soon without any cause are looked down upon by the society. One should therefore control one's temper. 6. What is the time by your watch? 7. I do not mean to offend you. 8. He cheated me of one hundred rupees. The police is after him. 9. I think you must not exert yourself beyond your strength. 10. He came running towards me panting for breath. 11. The Vedas are believed to be a revelation. 12. *Truth is bound to thrive. 13. He is accustomed to finding faults with his friends. 14. He has a special taste for history. 15. What help? I have done

what I could. 16. There is an undefinable joy in helping others. 17. *With whom else shall I share my sorrow?

Hints :—'The world is abnormal to-day' = साम्प्रतमस्वस्थं (अप्रकृतिस्थं) विश्वम्. 'One should therefore control one's temper' = तस्मान्मनो नियच्छेत्. Here it is more idiomatic to leave out the agent. 'What is the time by your watch?' = कां वेलां ते कालमापनी कथयति. 'He cheated me of one hundred rupees' = स मां रूप्यकशतादवञ्चयत. Mark the use of the 'पञ्चमी'. In the sense of cheating √वञ्चि must be used in the *atmanepada*. 'Truth is bound to thrive' = भूष्णु वै सत्यम्. 'He is accustomed to finding faults with his friends' = स सुहृज्जनदोषदर्शी भवति.

Exercise 8

1.*As the calf, even in the presence of thousands of cows, goes straight to its mother, similarly the deeds done in the previous births go to the doer. 2. Sīta said to Rama, "My lord! I want once again to have a dip in the holy, clear waters of the Ganges.. 3. I got afraid of the man who came running towards me with fierce looks. 4. Why do you hesitate? Truth must be told clearly. 5. He moves in a frightened manner. 6. *As you like it. 7. I have heard what is worth hearing. 8. *A man following a wrong track never reached his destination. 9. Instead of punishing the guilty the king inflicted punishment upon the innocent. 10. This is surely your deed. 11. Unboiled milk spoils after some-time. 12. Do not make mischief. This will spoil your habits. 13. What news? I hear your brother is going to Oxford for higher studies. 14. What is your father

doing now ? I want to see him. 15. You may or may not have a shave daily but you must pare your nails daily. 16. I protested against his treatment of me.

Hints:—'Why do you hesitate,' etc. = किमिति विचारयसि, निर्वक्तव्यं सत्यम्. 'Unboiled milk spoils after some time' = अतप्त पयः कालान्तरं न क्षमते. Do not make mischief ; this will spoil your habits = मा चापलम् , विकरिष्यते ते शीलम् . 'What news? I hear,' etc. = का प्रतिपत्तिः (का वार्त्ता) ? श्रुतं मया भ्राता ते भूयोविद्यायै गोतीर्थं जिगमिषुरिति. 'What is your father doing now ?' = इदानीं किंसमाचारस्ते जनकः. 'You may or may not have a shave,' etc. = अनुदिनं क्षौरं कुर्या न वा कुर्याः, नखांस्त्ववश्यं कल्पयेः.

Exercise 9

1. He perceived that the sleeping person, *who was exposed to a great peril* was his own son, *Nārāyaṇa by name*. 2. They saw a man *who had worshipped a cow with sandal paste and other materials of worship*. 3. I shall show you the hill *which was the resort of the famous Saint Kaṇva*. 4. Being desirous of meeting his beloved he ascended the roof of the palace by means of a rope hanging from the window. 5. Although he married the woman according to the rites of the Śāstras, he divorced her when his *heart was fascinated by another charming lady*. 6. I caught him by the neck and pulled him down to the ground. 7. I do not agree to it. You are welcome to have your own opinion. 8. What is your opinion in this matter ? Be frank. 9. Those who obstruct the way to freedom are India's enemies. 10. *Even the wise are confused in the matter of what is *Karma* and what it is not.

Hints:—'He perceived that the sleeping person,' etc. = स उपस्थितमहाभयं (महति प्राणसंशये वर्तमानं) सुप्तं जनं नारायणाख्यं स्वसुतमपश्यत्. 'They saw a man who had worshipped a cow,' etc. = ते चन्दनाद्युपचारार्चितगुं मानुषमपश्यन्. In the *Bahuvrihi*, 'गो' is reduced to 'गु'. 'I caught him by the neck,' etc. = अहं तमगलहस्तयमधश्च न्यपातयम्.

Exercise 10

1. *The day is for work and the night for rest. 2. The father gives name to his child. 3. *The desires of the meritorious soon bear fruit. 4. *Happiness is particularly welcome when it comes to us after misery. The sight of a lamp is particularly pleasing when there is dense darkness. 5. *It was a well-matched fight. 6. *Fortunes are not to be obtained by sorrowing. 7. *Alas ! Calamities never come singly to those on whom Fortune has turned her back. 8. You should always try to acquire a practical knowledge of the language you study. Practise speaking in simple and easy Sanskrit. 9. *This piece of cloth has become thread-bare. 10 *May the journey be pleasant to you ! 11. *You are none the worse for it. 12. The meeting broke up and the people left for their respective homes. 13. On the arrival of the king, the streets were lined with guards. 14. You are a tool in the minister's hands. 15. When the boy reached the years of discretion, the father entrusted much of the property to his care.

Hints:—'You should always try to acquire a practical knowledge,' etc. = यां वाचं शिक्षसे तां प्रयोगतः परिचेतुं सततं यतस्व। सरलेन सुगमेन च संस्कृतेन वक्तुमभ्यस्यस्व. 'संस्कृते' (Locative)

would be unidiomatic. 'अभ्यस्य' and 'अभ्यस्यस्त्र' are both correct. 'The meeting broke up,' etc. = विसृष्टं सदः। सदस्याश्च यथास्वं गृहाणि जग्मुः. 'On the arrival of the king,' etc. = आगते राजनि रक्षिणोऽनुरथ्यं पङ्क्तिक्रमेण स्थापिताः. 'You are a tool in the minister's hands = त्वममात्यमनुवर्तसे पुत्तलिकावच्च तेन नर्त्यसे.

Exercise 11

(The importance of Sanskrit studies)

Devadatta : Friend Viṣṇumitra, it seems you are much more interested in Sanskrit than in anything else. Are you ?

Viṣṇumitra : Yes, my friend.

Deva : Will you please say what is there in Sanskrit to inspire so much interest ?

Viṣṇu : Its surpassing sweetness and crystalline clear structure fascinate me.

Deva : They say Persian is sweeter than Sanskrit.

Viṣṇu : Persian is not half so sweet as Sanskrit.

Deva : What do you mean by crystalline clear structure ?

Viṣṇu : Sanskrit vocables can be traced back to their ultimate bases; they are all derivatives. The structure is at times so clear that you can look through it as through a crystal.

Deva : But is there any use of Sanskrit studies these days ?

Viṣṇu : A strange question ! Do you think there is no use of it ?

Deva : I am disposed to think like that.

Viṣṇu : My friend, you are mistaken. For the study of India's past, its culture and religion,

nothing is so helpful as Sanskrit. Who would not like to profit by the accumulated wisdom of the sages ?

Deva : But can't we study all that in translation ? Why waste so much time and energy ?

Viṣṇu : Do you think, Deva, that it is safe to trust translations ? Can translatious preserve the beauty and the spirit of the original.

Deva : Translations are surely helpful. I do not say they are always reliable.

Viṣṇu : Friend, I put you a simple question : " Have you ever enjoyed poetry in translation ?"

Deva : No, I have not.

Viṣṇu : This means, Deva, that the beauty and the spirit of the original cannot be reproduced in the translation.

Deva : I agree, my friend.

Viṣṇu : Do you think, Deva, that it can be graceful for a Hindu to be ignorant of Sanskrit ?

Deva : But, why must it be otherwise ?

Viṣṇu : Listen, my friend, why it cannot be. A Hindu ignorant of Sanskrit has no knowledge of his *dharma* at first hand. He cannot enter into the spirit of the Hindu culture and is not expected to live it. In the words of Prof. Edgerton, 'a Hindu,' and 'ignorant of Sanskrit' are almost contradictory. It follows therefore that it is not only not graceful but positively disgraceful for a Hindu not to know Sanskrit.

Hints:—'Will you please say what is there in Sanskrit,'

etc. = उच्यतां कोऽसौ गुणविशेषः संस्कृते य इयतीमभिरुचिं जनयतीति. 'Its surpassing sweetness,' etc. = सर्वातिशायिनी (सर्वातिरिक्ता) माधुरी स्फटिकाच्छा चास्य रचना सामस्त्यमावर्जयतः. 'Can translations preserve the beauty,' etc. = किं भाषान्तरेषु मूलग्रन्थस्य चारुता स्वरसता च शक्यम् रक्षितुम् ? 'Do you think, Deva, that it can be graceful,' etc. = किं मन्यसे देव शोभेतापि संस्कृतानभिज्ञता हिन्दोरिति ? In the words of Prof. Edgerton, 'a Hindu' and 'ignorant of Sanskrit' are almost contradictory = हिन्दुश्च संस्कृतानभिज्ञश्चेति विप्रतिषिद्धप्रायम् इत्यध्यापक ईजर्टनः.

Exercise 12

(*The Doctor and the Patient*)

Rāma : My dear Śyāma, how is it that you look so pale ?

Syāma : Friend, I am a victim of chronic indigestion.

Rāma : Pray, tell me how it first developed.

Śyāma : I think, it developed from my sedentary habits.

Rāma : But didn't you take steps to cure you of it ?

Syāma : I consulted eminent Doctors, and was under their treatment for a long time ; but there has been no improvement.

Rāma : Who advised you to go to these Doctors ? Doctors are dacoits. They are the agents for the sale of foreign medicines. They therefore seek to drug the system of the patient.

Syāma: I quite agree with you, my friend. Please let me know what I should do now.

Rāma : You can read for yourself the preliminary

rules of health and try to observe them. I may briefly suggest a regular early walk, a little exercise, light food consisting mainly of fruits, and full sleep.

Śyāma : I shall certainly follow your advice.

Hints :—'I am a victim of chronic indigestion,' = कालि-[1]केनाजीर्णेन बाध्येऽहम्. 'But didn't you take steps to cure you of it'=न खलु नैरुज्यलाभाय कश्चिदुपक्रमः कृतः ?'I quite agree with you' =सर्वथैवं (मन्ये (ममापीदमेव मतम्) । वयस्य, अनन्तरकर्तव्यं मामुपदिश. 'Doctors are dacoits,' = लुण्टाकवृत्तयो भिषजः. 'I consulted eminent doctors,' etc. = अहं वैद्यवरेभ्योऽपृच्छं चिरं च तैरुप = चरितोऽभवम् परं न विशेषः कश्चिदभूत्. Here 'वैद्यवरेभ्यः' is 'पञ्चम्यन्त', for √प्रच्छ् and other roots are द्विकर्मक *optionally* only. And, it is not the place to exercise that option.

Exercise 13

(*Country-life* versus *Town-life*)

Hari : Which of the two do you like, country-life or town-life ?

Madana : I have always liked town-life.

Hari : Is there really anything to like in town-life ?

Madana : My friend, excuse me. You talk like an ignorant person.

Hari : Pray enlighten me.

Madana : Friend Hari, the blessings of town-life are too many to tell. In towns you have big educational institutions, Libraries, Museums, Zoos, Literary Associations, Political Circles, Recreation Clubs, etc. etc. All these help the cultivation of the mind.

Hari : True, we can't have these things in the villages.

1. प्रकृष्टः कालोऽस्येति कालिकम् । तेन ।

But, do you believe, friend, that these things by themselves make life better.

Madana : Surely, they minister to our intellectual needs and save us from mental starvation.

Hari : But do you think, Madana, that man is merely an intellectual animal ?

Madana : I never said that.

Hari : Then why do you lay so great an emphasis upon the presence of these things in towns ? You ought to know that there are other aspects of life which are equally important and which require a particular atmosphere.

Madana : Yes, there are. But, what do you mean ?

Hari : I mean that for other aspects of life such as, health, morale, nature-study, there is no atmosphere in a town.

Madana : I am not prepared to concede that.

Hari : You may or may not. It is only the villages which foster robust life. There is no soot, no dust raised by the wheeled traffic, no crowding. The health-carrying beams of the sun enter the the recesses of the villager's house and lit it up. It is again the villages which conduce to the growth of morality by producing a sound mind in a sound body. It is again they which afford ample opportunities for the study of Nature.

Madana : But there are no amenities of life in a village. Country-life is a hard life.

Hari : These so called amenities make life artificial and morally weak. A simple, hard and active

life in a village will always keep you to the path of virtue.

Hints :—'My friend, excuse me, you talk, etc.' = मित्र मर्षय माम्, असंविद्वान इव वदसीति वक्तव्यं भवति. 'Surely these minister to our intellectual needs, etc.' = नूनमेतेऽर्था बुद्धि-विकासेऽङ्गभावं यान्ति, मनोऽवसादं च वारयन्ति. 'The blessings of town-life are too many to tell' = संख्यातिगानि खलु नगरवास-सुखानि. 'I mean that for other aspects of life, etc.' = अयं मेऽभिसन्धिः—नगरे जीविताङ्गान्तरेषु सुस्थता-सौशील्य-सर्गदर्शनादिषु साध्वी भवत्यवस्थितिः. Here साधु is used as an equivalent for हित. 'It is again the villages which conduce, etc.' = अन्यच्च। ग्रामा एव स्वस्थे शरीरे स्वस्थं मनो जनयन्ति सदाचारवृद्धये च कल्पन्ते.

Exercise 14

(How to pass time best)

Lalita : Friend Śānta, I find you always buried in books. Do you know anything of the world round you ?

Śānta : Dear Lalita, I do not read too much. I am not ignorant of the world as you suppose.

Lalita : But I do not find you moving about in the company of jolly friends. Instead, I see you busy at home after school hours.

Śānta : Friend Lalita, I have no joy in wandering aimlessly. I know the value of time. I regularly do the home-task assigned by the teacher, and study some books for general information. I enjoy my time. How do you pass your time ?

Lalita : I have no difficulty. From school I rarely

come straight home. I join my jolly friends and we move. We dine at a hotel, play cards for some time and then indulge in gossip. Thus we make the best use of our time.

Śānta : Dear Lalita, you are wasting your time. You will have to repent of it in later days.

Lalita : I have precious little care for the later days. I believe in enjoying the present. While I live, you merely exist.

Śānta : But you forget, you are simply vegetating. How would you distinguish yourself from a beast ?

Lalita : (*Angrily*) I have seen scores of boys like you paying dearly for their school-medals and entering life bankrupt. As for myself, I am confident of a brilliant success in life.

Śānta : Well, friend, I should not grudge you that

Hints:—'I find you always buried in books, etc.' =अहं त्वां नित्यं पुस्तकपाठव्यग्रं पश्यामि, अपि लोकवृत्तान्तानामभितः स्थितानां मात्रयाप्यभिज्ञोऽसि ? 'I have no joy in wandering aimlessly' =अनर्थकः परिक्रमो (अकारणाऽटाट्या) न मे विनोदाय. 'From school I rarely come straight home, etc.' = पाठालयात्कदाचिदेवाहं तत्कालं गृहमागच्छामि, विनोदीनि मे मित्राणि संगच्छामि, संगत्य चोच्चलामः. 'I have precious little care for the later days' =न मे समादर आयत्याम् (नाहमायतिं गणये). 'I have seen scores of boys like you paying dearly, etc.' = दृष्टं मया ऽनेका विंशतयस्त्वद्विधानां छात्राणां पाठालयलब्धपुरस्काराणां कृतेऽतिमात्रं सीदन्ति क्षीणशक्तयश्च सत्यो लोकव्यवहारं प्रविशन्तीति.

STORIES AND PASSAGES

Exercise 15

Sītā pleads for accompanying Rāma into exile.

On hearing of Rāma's exile, Sītā's eyes grew heavy with tears. She fell at the feet of her husband and implored him, "O my beloved, it is not in the hour of happiness alone that I am yours. In the dark and awful hour of misery and danger I claim to be by your side. Well-versed in the holy books as you are, you must know what they say. The holy books declare—He is the lamp and she is the light. He is the tree, she the vine. She is beauty, he is strength. She is body, he is soul. What more can I say than that I must follow you, come what may."

Hints :—'Sītā's eyes grew heavy with tears'= सीताया अक्षिणी अश्रुगुरुणी अभूताम्. 'The holy books declare—He is the lamp and she is the light, etc, etc.' = आमनन्ति शास्त्राणि पतिः प्रदीपो भवति पत्नी च तस्य प्रभा, स द्रुमो भवति सा च वल्लरी, स वीर्यं भवति सा च श्रीः, स आत्मा भवति सा च तनूरिति. 'Come what may' = यद्भावि तद्भवतु,

Exercise 16

Sītā takes fancy to the golden deer.

Mārīca assumed the figure of a golden fawn and began frisking about Rāma's cottage in wild glee. Sītā took a peculiar fancy to this golden fawn and wanted to have it for her own. 'Behold, how beautiful that creature is! See how it frisks about the forest! Let me have it my beloved, if you can. Beautiful is the skin of this deer! What a fine prayer-mat it would make!' Rāma placed

Sita in the charge of Lakṣmaṇa and rushed out of the cottage with his bow and arrow after the magic-deer.

Hints :—'Mārīca assumed the figure of a golden deer and began frisking, etc.' = मारीचः कनकमृगशावस्य रूपमास्थाय (= वपुराधाय) रामकुटीरस्यान्तिके सहर्षोन्मादं प्राक्रीडत् (= क्रीडितुमारब्ध). 'What a beautiful prayer-mat it would make' = अतिरम्यमिदं पूजास्तरणं भविष्यति.

Exercise 17

Sītā prepares to undergo the fire ordeal.

The long-drawn and furious battle came to a close at last. But instead of rejoicing over the victory, Rāma stood sullen and sad. And his friends could see that agony was gnawing at his heart. It was the great problem of the acceptance of Sītā. Would Rāma's people believe in her purity? Or would they spurn and reject her? Crushed and trembling like a clinging flower, beautiful Sītā meekly stepped before her lord. It was like the rising of the gentle evening star over the care-worn world. But Sītā's mind was elsewhere. There was a stricken look in her eyes, though the sweetness and freshness of youth were still there. After a long period of separation, she was face to face with her lord, but her voice was choked and her heart trembled. For a moment only, Sītā looked at the sky, and then declared that she would go through fire as a test of her chaste and unstained life. And bowing to the people's will, Rāma mutely gave consent to this test.

Hints :—' Instead of rejoicing over the victory, Rāma stood sullen and sad ' =प्राप्तकालमप्यकृत्वा विजयोत्सवं श्रीरामः खिन्नो विषण्णश्चाभूत् (= खेदं विषादं चाभजत). ' And, his friends could see that agony was gnawing at his heart' = अपश्यंश्चास्य सुहृदो वेदनामस्य हृदयं स्पृशन्तीम्. ' Crushed and trembling like a clinging flower, beautiful Sītā meekly stepped before her lord ' = वृन्तश्लथं कुसुममिव मृदिताङ्गयष्टिर्वेपथुमती रूपवती जानकी सप्रश्रयं भर्तुः संमुखमाजगाम. ' There was a stricken look in her eyes '= दीनं तस्याः प्रेक्षितमासीत्.

Exercise 18

Sāvitrī resolves to marry Satyavat.

"Father," said the maiden, who showed no symptom of fear, as he had done, "I have heard thy mandate, and I do not question the truth of what the seer has told us this day. I did not know what fate had in store for Satyavat, when I plighted my troth. But I have given him my word, and my word must be kept. A maiden of pure heart chooses once, and once only, in her life ; and whether the nuptial rites may have been performed or not she is married to him in her heart. The choice is binding, whether the life of the man chosen is destined to be long or short, whether the choice was made in ignorance, or in knowledge of the fate in store for him. Satyavat is the husband of my choice, and my husband he will remain. Nothing can alter it : I shall remain true to him and go into the hermitage and live with him there."

Hints :—"Father !" said the maiden who showed no symptom of fear, as he had done, etc.' = कुमारी सावित्री पितृवच्च विववार भीतिलक्षणं निजगाद च—तात ! श्रुतो मया भवतो नियोगः । यच्चाद्य ऋपिरवोचत्त्र तस्य सत्यतां सन्देह्मि. 'I did not know what fate had in store for Satyavat, when I plighted my troth' = तदा नाहं सत्यवतो भवितव्यतामजानां यदाहं वाचा सत्यमकरवम्. 'Satyavat is the husband of my choice, etc.' = सत्यवान्मया पतित्वे वृतः, स एव च मे पतिर्भविष्यति. Note the Loc. in पतित्वे. 'I shall remain true to him' = तमनुव्रता भविष्यामि.

Exercise 19

A man having a pain in the stomach went to a physician and said, "For God's sake, doctor ! give me some medicine, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man replied, "Only a piece of burnt bread." On hearing this the doctor said, "Let me look at your eyes." Then having called one of his servants, he said, "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out, "O doctor ! is this the time for your joking ? I am dying from a pain in the stomach and you talk of the medicine for the eyes. What connection is there between the medicine for the eyes and a pain in the stomach ?" The doctor replied, "I want to make in the first place your eyes sound, for it is evident that you are unable to distinguish between black and white, otherwise you would never have eaten burnt bread."

Hints :—'Having a pain in the stomach' = उदरे सव्यथः

or उदरव्यथामनुभवन्. 'Is this the time for your joking' = अभ्युपहासस्य समयोऽयम् . Here उपहासाय (चतुर्थी) would be unidiomatic. What connection is there, etc.' = नेत्रागदस्य चोदरव्यथायाश्च कः संबन्धः . 'You are unable to distinguish, etc.' = सितासिते विवेक्तुमप्रभुरसि। नो चेत्प्लुष्टं रोटिकाशकलं नात्स्यसि. Here लृङ् would be quite wrong.

Exercise 20

The Bee and the Wasp.

One day a wasp was buzzing round, wondering, whom to sting next. It was just trying to make up its mind to sting every body when in flew a bee humming as it flew past the wasp. "O cousin Bee, just come here. Oh please do. I have such an important question to ask you." "Well, what is it? I hope you do not want to sting me." "Oh, no, cousin. Never fear. I love you much." "But what is the question you want to ask me?" "I want to ask you one thing, cousin dear. How is it that inspite of my beauty no body loves me? It is said by somebody:

"My back shines as bright and as yellow as gold,
And my shape is most elegant, too, to behold."

And still I am no body's darling. No body loves me, I wonder why. And, you are not half so handsome as I am; yet everybody loves you. I wonder why." The answer is plain, my dear wasp. True it is that your back shines as bright and yellow as gold. True it is that your shape is very elegant. True it is again, that my coat is quite homely and plain and that I am not half as pretty as yourself. But the point is you sting people and I don't. I am harmless and dili-

gent. You are harmful and idle. A busy person is said to be as busy as a bee. But who ever heard of a person saying, "He is as busy or harmless as a wasp ?"

Hints:—'It was just trying to make up its mind to sting every body, etc.' = यावद्देवासौ यं कमपि दंष्टुं निश्चिनोति (or यस्य कस्यापि दशने मनो दधाति). 'I am harmless and diligent, etc.' = अहमहिंस्र उद्योगी च, त्वं च हिंस्रा निष्कर्मा च. 'A busy person is said to be as busy as a bee,' = व्यापृतो जनो मधुकर इव व्यापृत उच्यते.

Exercise 21

The Naughty Boy.

One day Mādhava was playing in the street with a ball. He kicked the ball aimlessly, which struck the panes of a window and smashed them. The ball fell inside the room. A lady inside found the ball and picked it up. The boy asked her for the ball, but to no purpose. "I would not return the ball, unless the window-panes are repaired," she said. The boy was clever. He went out and soon returned with a man. He (pointing towards the man) said to the lady: "Madam, my father will repair the window, give me the ball." She gave him the ball. As soon as he got the ball, he ran away as fast as he could. The carpenter finished his work and came to the lady, and said: "Madam, please pay my wage." The lady with great astonishment said: "Are not you the father of that wicked boy who broke the panes ?" The carpenter said, "Are not you the mother of that boy who brought me here saying that the window-panes of his mother were to be repaired ?" The two were half-

dismayed and half-distressed at this cleverness of the boy.

Hints:—'He kicked the ball aimlessly' = स विनैव लक्ष्यं कन्दुकं पादेनाहन् (आ–अहन्). 'Please pay me the wage' = निर्वेशं मे देहि. 'The two were half-dismayed, etc.' = उभावपि मात्रया विस्मितौ मात्रया च दुःखितौ समवर्तेताम्.

Exercise 22

A Washerman Subdues a Tiger.

It was a stormy night. A tiger caught in the storm, was crouching with fear in the shelter of some bushes. Now it so happened that a washerman, who had drunk too much, suddenly found that his donkey was missing from the stable. He was very much upset, and with a big stick in his hand went out to bring the donkey home. A flash of lightning gave him a glimpse of the movements of an animal hiding under a bush. In his drunken fit he took the animal for his donkey and gave it a sound beating with his stick. The poor animal was too much frightened by the violent storm and the more by the violent thrashing. So it submitted and was safely tied up in the stable.

The day dawned with blue and bright,
And with glancing sun and dancing light.

The washerman went to the stable and to his great fear and surprise he found a fierce tiger tied up there. The news soon got wind, and the king of the country was pleased and honoured the washerman for his making a tiger submit without the help of a weapon.

Hints :—'It was a stormy night'=कदा चिन्निशा वात्याकुलाऽभूत् (or कदाचन निशि प्रभञ्जनो ववौ). A tiger caught in the storm, was crouching, etc. = वात्याभिभूतो व्याघ्रो भयसंपिण्डिताङ्गो गुल्मेषु केषुचिच्छरणमन्वैच्छत्. And to his great fear and surprise, he found a fierce tiger tied up there = तत्र च भीमदर्शनं बद्धं पञ्चाननं दृष्ट्वा स महद्भयं विस्मयं चापेदे. This is the Sanskrit way of expressing the idea.

Exercise 23

Needless Cruelty

Once there was a man who loved to hear the nightingale sing. So he kept one in his house as a pet. The nightingale sang all the night long. The man heard its song every night. And the more he heard, the more he loved to hear the nightingale sing, especially on moon-lit nights in June. One day a cruel thought came to his mind, "Why not kill the nightingale and eat it. It would make such a delicious dish." He at once carried out his idea. He had the poor nightingale killed. The cook brought a dainty little dish on the table. How it made the man's mouth water. He removed the lid and what did he find ? Hardly anything at all. He rubbed his eyes and looked hard at that "dainty dish" and there he saw a very very small thing. It was so small, he thought he could have swallowed it whole. "Throw the silly thing away," he said to the cook. "I now see that the nightingale is nothing but voice and feathers. It is now deprived of both. Without its voice, it cannot sing. How foolish and cruel of me to kill such a delightful little creature !"

Hints :—'And the more he heard, the more he loved to hear the nightingale sing' = यथा यथा स प्रियगीतस्यालापमश्रृणोत्तथा तथा तच्छ्रवणलोलोऽभवत्. 'One day a cruel thought came to his mind' = एकदा क्रूरः संकल्पस्तस्य चेतसि प्रादुरासीत् (or एकदा क्रूरा तस्य बुद्धिरजायत). 'It would make such a delicious dish' = एष हि रसवदभ्यवहार्यं भविष्यति. 'He at once carried out his idea' = स त्वरितमेव यथाचिन्तितमन्वतिष्ठत्. 'How foolish and cruel of me to kill such a delightful little creature' = अहो मे बालिश्यं क्रौर्यं च यदहमेवञ्जातीयकां रुचिरां शकुन्तिकामवधिषम्.

Exercise 24

The Mouse, the Cat and the Lion.

In the north, upon a mountain called Arbuda-Śikhara, there was a lion named Durdānta, of great prowess. As he lay asleep in the mountain-cave (कन्दरे) a certain mouse was wont to nibble the tip of his mane. The lion noticing that the tip of his mane was gnawed became angry ; but not being able to catch the mouse, who slipped into his hole, he said to himself : " What is to be done here ?" Meditating thus, he went to a village and having won the heart of a cat named Dadhi-Karna, with flesh and other kinds of food, he brought him thence with some trouble and kept him in his cave. After that the mouse through fear of him never ventured out ; the lion therefore slept comfortably with his mane unnipped. As often as he heard the noise of the mouse he would regale the cat with a

present of animal food. But one day, as the famishing mouse was sneaking out, he was caught, killed and devoured by the cat. After that the lion never heard the noise of the mouse; and then as there was no use for his help, he became neglectful in feeding the cat. Therefore I say, 'A master ought never be made free from cares.'

Hints :— Read the Hitopadeśa, II. 4.

Exercise 25

The Goblin, Ghaṇṭa-Karṇa, and the Bell.

In the midst of Śri Parvata is a town called Brahma Pura. A popular rumour was current there that a goblin, by name Ghaṇṭa-Karṇa, haunted the summit of the mountain. One day a thief was killed by a tiger as he was running away with a bell. The bell which dropped from his hand, was picked up by some monkeys, who kept on ringing it constantly. Now it was discovered by the towns-people that a man had been devoured, and the noise of the bell was incessantly heard: the people thereupon declaring that Ghaṇṭa-Karṇa in a fury was devouring men and ringing his bell, all fled from the town. At length a bawd named Karālā who had herself discovered that monkeys were ringing the bell, petitioned the king, saying, " Your Majesty! if a small outlay of money is made, I will finish off this Ghaṇṭa-Karṇa." So the king well pleased gave her the money. The bawd having framed a magic circle and offered worship in it to Gaṇeśa and the rest, took with her such

fruit as the monkeys like, entered the wood and scattered the fruits about. The monkeys then dropping the bell, fastened upon the fruits and the bawd, picking up the bell returned with it to the town and became an object of veneration to the whole world. Wherefore I say, 'One should not be alarmed at a mere sound.'

Hints :—Read the Hitopadeśa, II. 5.

Exercise 26

The Rabbit and the Lion.

Upon a mountain called Mandara there was a lion by name Durdānta. He was ever making a slaughter of the beasts. At length all the beasts meeting in assembly thus petitioned the lion: "Your Majesty! wherefore are all the beasts slaughtered? We will ourselves as a free gift, daily furnish a single beast for your meal." "If that is agreeable to you," said the lion, "then be it so."

Thenceforward he used daily to feed upon the single beast supplied. Now on a certain day the turn fell on an old rabbit. So he thought to himself, "I will approach him very leisurely." Now the lion tormented by hunger cried to him in a rage. "Why have you delayed in coming?' The rabbit replied: "I am not in fault. On the road I was detained by another lion forcibly. I have taken an oath before him to return, and I am come here to inform my Lord." The lion angrily exclaimed, "Go quickly and show me where the wretch is." The rabbit took him and came near a deep well. Saying, "Let my Lord come near and see," he

showed him his own image reflected in the water of the well. Thereupon being inflated with pride he flung himself upon it, and perished.

Hints :—Read the Hitopadeśa, II. S.

Exercise 27

The Lap-Wings and the Sea.

On the sea-shore dwelt a pair of lapwings. The hen-bird being about to lay, said to her lord: "Husband, let us seek for a place convenient for laying." "Is not this," said the cock, "a place fit for laying?" "This place said she, is overflowed by the tide." "Fair lady," said he, "am I so feeble that the eggs lying in my house are to be carried away by the sea?" "Husband", replied the hen lapwing with a smile, "between you and the sea there is a great difference."

Then at the bidding of her mate she laid in that very spot. The sea having overheard all this and desiring to know his strength, carried off her eggs. Thereupon the hen stricken with grief said to her husband, " Oh my lord! a sad thing has happened My eggs are lost." "Fear not my beloved," said he. He convened a meeting of the birds, repaired to the presence of Garuḍa, the Lord of Birds, and reported to him the tale of the loss of their eggs. When Garuḍa had heard the story, he laid a petition before his master, the Lord Nārāyaṇa, the cause of Creation, Preservation and Dissolution; then placing his mandate upon his coronet, he went to the Sea. On hearing his command the Sea gave up the eggs.

Hints :—Read the Hitopadeśa, II. 9.

Exercise 28

The Monkeys and the Birds.

At the foot of a mountain on the bank of Narmadā, there is a large Śālmali tree. Here birds dwell comfortably even during the rains in the interior of the nests built by them. Now when the sky had become overcast with masses of clouds like sheets of indigo, a heavy shower fell in torrents. The birds seeing some monkeys standing at the foot of the tree, pinched with cold and shivering, called out : "Hallo ! monkeys hearken. Nests have been built by us with straws brought in our beaks alone : why do you who are furnished with hands and feet and the like, sit down in despair ?" The monkeys at hearing this took offence and thought : "Oho ! the birds sitting comfortably in the hollows of their sheltered nests are reviling us. So be it—until the rain stops." Then when the rain had stopped the monkeys climbed the tree, broke up the nests and threw down the birds' eggs. Therefore I say : "A man of knowledge may indeed be advised."

Hints :—Read the Hitopadeśa, III, 2.

Exercise 29

The Ass in a Lion's skin.

In Hastinapura there was a washerman named Vilāsa. His Ass from carrying excessive burdens became week and ready to die ; so the washerman covered him with a tiger-skin and turned him loose into a cornfield near a forest. The owners of

the fields seeing him from a distance fled away in haste under the notion that he was a tiger. Then a certain watcher of corn, having cloaked his body with a gray blanket and made ready his bow and arrows, stood with body bent down in a retired spot. Then the Ass grown plump of limb, spied him at a distance and supposing him to be a she-ass, trotted up to him braying, and the watcher of the corn discovering him to be but an ass, killed him with ease.

Hints:—Read the Hitopadeśa, III. 3.

Exercise 30

The Sage and the Mouse.

In the forest of Gautama there was a saint called Mahā-tapas. He saw a young mouse that had fallen near the hermitage from the beak of a crow. Thereupon the kind saint fed it with grains of wild rice. The saint saw a cat running after the mouse to eat him; and forthwith by his ascetic powers the saint made the mouse into a very stout cat. The cat was alarmed by a dog, he was therefore made into a dog. The dog was in great dread of a tiger, therefore he was turned into a tiger. Now the saint regarded him, although a tiger, as nowise different from a mouse. Then all the people that were there, when they saw the tiger, said, "The mouse has been made into a tiger by the saint." The tiger uneasy at hearing this thought to himself, "As long as this saint lives this disgraceful story of my natural form

will not disappear." Having thus reflected, he prepared to kill the saint. The holy man perceiving his design, said, " Be a mouse again." On these words he became a mouse.

Hints :—Read the Hitopadeśa, IV. 6.

Exercise 31

The Story of Devaśarman.

In the city of Devikoṭṭa lived a Brāhmaṇa named Devaśarman. At the entrance of the sun into the equinoctial sign, he obtained a dishful of barley-meal. Then, taking it, he laid himself down, overpowered by the heat of the sun, in a potter's shed filled with pots. Then holding a staff in his hand to protect the meal, he thought to himself: " If by selling this dish of meal I gain ten cowries, then with those cowries I will presently purchase pots, saucers and the like, and with the money greatly increased I will again and again buy and sell beetel-nuts, cloth and the like and so carry on business until I have realised a fortune amounting to a lakh of rupees, and then I will contract four marriages. Of the one of these wives who will be young and beautiful I shall be especially fond. Afterwards, when the rival wives, growing jealous, shall be bickering among themselves, I shall be inflamed with anger, and will thrash all the wives with a stick." Saying this he flung away the stick and the dish of meal was dashed in pieces and the pots broken. Thereupon the potter, who came

on hearing the pots broken, seized him by the throat and turned him out of the shed.

Hints:—Read the Hitopadeśa, IV. 8.

Exercise 32

A Brāhmaṇa and the Rogues.

In the forest of Gautama was a Brāhmaṇa who started a sacrifice; and having gone to another village and purchased a goat he laid it upon his shoulder and walked along, when he was seen by three rogues. The rascals, considering that if by some contrivance that goat would be got into their possession, it would be the height of cleverness, seated themselves beneath three trees by the way-side along the Brāhmaṇa's path. Then one rogue thus accosted the Brāhmaṇa, "O Brāhmaṇa ! why is it that you carry a dog on your shoulder ?" "It is not a dog," replied the Brāhmaṇa, "it is a goat for sacrifice." Presently, the second fellow, stationed only a *kosa* away, said the same thing. On hearing this the Brāhmaṇa laid the goat on the ground ; then after gazing at it again and again, he put it back on his shoulder and walked on with his mind swaying to and fro. For, verily the mind even of the good is swayed by the talk of the base.

Hints : —Read the Hitopadeśa, IV. 9.

Exercise 33

The Brāhmaṇa and his Mongoose.

In Ujjayini there was a Brāhmaṇa named Mādhava. His lady gave birth to a child, and went to bathe, leaving him, to take care of their infant off-spring.

Presently a man came for the Brāhmaṇa to perform for the king a Pārvaṇa Śrāddha. Seeing him, the Brāhmaṇa from his congenital poverty thought to himself: "If I do not go speedily then some one else will take the Śrāddha. But there is no one here to take care of the child: then what can I do? Well, I will go leaving in charge of the babe, this mongoose which I have long cherished and which is equal to a child of my own." He did so and went off. Then a black cobra which silently approached the child, was killed there and torn to pieces by the mongoose. Afterwards the mongoose seeing the Brāhmaṇa coming home ran towards him in haste, his mouth and paws smeared with blood and rolled himself at his feet. Then the Brāhmaṇa, seeing him in that state, thought that he had devoured his child and without reflecting killed him. But as soon as the Brāhmaṇa came near and looked, the child was comfortably sleeping, and the serpent lay killed. Thereupon the Brāhmaṇa was stricken with grief.

Hints :—Read the Hitopadeśa, IV. ~~12.~~ 13.

Exercise 34

The Skilled Donkey

A milkman in Spain fell ill and was not able to go his usual rounds. This was a very serious matter. His customers could not do without the milk, and it would be lost to him if it was not delivered while it was fresh and sweet. Having no one to send with his donkey, he put the bottles into the large bags that hung at the animal's

sides, and sent off his faithful helper alone. The donkey at once trotted away to the town. Stopping at the houses where his master daily delivered milk, she pulled the door-bells and then waited until the people had helped themselves, and returned the empty bottles. She did not miss a single customer, and when all the bottles were emptied, she set off home again. The milkman saw her coming along the road, and when she arrived he found that the milk was all gone and that there was not a single bottle either broken or missing.

Hints :—'A milkman in Spain fell ill, etc.' = स्पेनदेशे कश्चिद्गोप उपतप्तो बभूव (or अरुज्यत, उपातप्यत, व्याधीयत), दैनन्दिनाय परिभ्रमणाय चानलम्बभूव. 'His customers could not do without milk' = तस्य ग्राहका अन्तरेण पयो निर्वोढुं नाशकन्. 'She did not miss a single customer' = सा नैकमपि क्रेतारमपास्यत् (or अत्यजत्).

Exercise 35

Be Thrifty.

When I was a child of seven, my friends, on a holiday, filled my pockets with coppers. I went directly to a shop where they sold toys for children and being charmed with the sound of a whistle that I met by the way in the hand of a boy, I voluntarily offered him all my money for one. I then came home and went whistling all over the house much pleased with my whistle, but disturbing all the family. My brothers, sisters and cousins, understanding the bargain I had made, told me that I had given four times as much

for it as it was worth. This put me in mind what good thing I could have bought with the rest of the money; and they laughed at me so much for my folly, that I cried with vexation, and the reflection gave me more chagrin than the whistle gave me pleasure. This, however, was afterwards of use to me, the impression continuing on my mind; so that often when was I tempted to buy some unnecessary thing, I said to myself, "Don't give too much for the whistle," and so I saved my money.

Hints:—'I voluntarily offered him all my money for one' = अहं तस्मै सर्वं मे धनमेकस्या वंश्याः प्रत्ययच्छम्. Here 'प्रति' is a 'कर्मप्रवचनीय' and hence 'वंश्याः' ends in पञ्चमी. 'That I cried with vexation and the reflection gave me, etc.' = यथाऽहं परिक्लेशेनाक्रोशम्, आक्षेपश्च मे मनो यथाऽव्यथयन्न तथा वंशीरवोऽरमयत्.

Exercise 36

Bad Manners

A well-dressed man, who evidently possessed more money than manners, entered a railway compartment. An old gentleman who was within had placed his hat on the seat beside him to reserve it for a friend. The newcomer not only took the seat but sat on the hat and crushed it. Instead of apologising he turned fiercely on the old gentleman and blamed him for his carelessness in putting the hat there. The old gentleman smiled and said nothing. At the next station the rude passenger got out. The old gentleman then rose and called a porter. "Please run after that gentleman," said

he, "and tell him that he has left something behind." The man came rushing back and putting his head in at the door said, "what have I left?" Two very bad impressions," coolly replied the old gentleman.

Hints :—'A well-dressed man, who evidently possessed more money than manners entered a railway compartment' = शोभनाकल्पः (कृत-साधुवेषः) कश्चिन्मनुजः, यस्य नाम धनवत्ता सुवृत्ततायाः व्यत्यरिच्यतेव, रेलयानागारं प्राविशत्. 'Instead of apologising, he turned fiercely on the old gentleman, etc.' = प्राप्तकालं क्षमायाचनमननुष्ठाय द्विपन्निव ससंरम्भं तं जरन्तमपश्यत्, शिरसस्तस्य तत्र न्यासे तस्य प्रमत्ततां चानिन्दत्.

Exercise 37

Birbal answers a Question.

"Birbal," said the king one day, "how many crows are there in the city of Delhi?" What a question to ask! But Birbal never cried, "Hold!" "At the present moment, O King," answered Birbal, "there are in this city exactly 99999 crows—count them if you doubt my word. But if you find there are fewer, remember some may have gone to visit their friends round about Delhi, and if you find there are more, remember, their friends and relations from the suburbs may have come to see them."

Hints :—'There are in this city exactly 99999 crows' = इह पुर्यां नवनवत्युत्तरनवशतोत्तरनवनवतिसहस्रमेव काकाः सन्ति. 'What a question to ask!' = अहो नूतनः प्रश्नः (अपूर्वं चोद्यम्).

Exercise 38

A Noble Workman

A workman was once asked by his master what he did with his wages. "Half I spend, a fourth I lend and with a fourth I pay old debts," was the reply. His master was puzzled with the reply and asked him to explain. "Well," was the answer, "half I spend on the bare necessaries of life, with a fourth I pay for the education of my children and teach them a good trade, so that when I am old they may repay me, and help me when I can no longer work. The fourth part with which I pay old debts, I give to my old parents who did so much for me and to whom I owe everything.

Hints :—'A workman was once asked by his master what he did with his wages' = पुरा किल कश्चित्कर्मकरो भर्त्रा भृतिनिर्वेशं पृष्टः. 'Half I spend on the bare necessaries of life, etc.' = अर्धेनान्नोदकं क्रीणे (or अर्धमन्नाच्छादने विनियुञ्जे).

Exercise 39

The highest place is not the least dangerous.

A French general was once conducting his army through a very difficult pass in a range of high mountains. He exhorted his soldiers to bear patiently the fatigue of the march. "It is easy to talk," muttered one of the soldiers near him to his companions; "you are mounted on a fine horse, but we poor wretches, have to tramp on foot." The general overheard the remark, and insisted on the

discontented soldier taking his place, but scarcely had he mounted when a shot from the mountain-side struck and killed him. "You see," said the general calling to his troops, "that the highest place is not the least dangerous." After this he remounted his horse and continued the march.

Hints :—'A French general was once conducting, etc.' =फ्रांसदेशीयः सेनानीः कदाचिदुच्चैर्गिरिराजौ दुर्गमेण रन्ध्रेणानयत्सेनाम्. 'It is easy to talk' = सुकरः परोपदेशः (or वचने का दरिद्रता). 'The highest place is not the least dangerous' = न खलूच्चैस्तमं पदमभीतेरास्पदं भवति.

Exercise 40

How to address people ?

A gentleman stood in a shop the other day, when a boy came in and applied for a situation. "Can you write a good hand ?" Was asked. "Yes." "Good at figures ?" "Yes." "That will do, I do not want you," said the shopkeeper. "But," said the gentleman when the boy had gone, "I happen to know the boy to be an honest and industrious lad. Why did you not give him a chance ?" "Because he has not learned to say 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer my customers after being here a month ?"

Hints :—'Applied for a situation'=नियुक्तिं प्रार्थयत. 'I do not want you'=नाहं त्वया कार्यी. 'I happen to know the boy to be an honest and industrious lad' = दैवादहमेतं कुमारमर्थशुचिं व्यवसायिनं च वेद्मि.

Exercise 41

The Wise Fool.

There was a certain nobleman who kept a fool to whom he one day gave a staff and ordered him to keep it till he should meet with one who was a greater fool than himself. Not many years after the nobleman fell sick and was at the point of death. The fool came to him. His lordship said to him, "I must shortly leave you." "And whither are you going?" said the fool. "Into another world," replied his lordship. "And when will you come again? Within a month?" "No". "Within a year?"—"No." "When then?" "Never." "Never!" said the fool, "and what provision hast thou made for thy entertainment there?" "None at all." "No!" said the fool, "none at all! Here, then take my staff, for with all my folly, I am not guilty of any such folly as this."

Hints :—'There was a certain nobleman who kept a fool' = अभिजातः कश्चिज्जडमेकं बभार. 'With all my folly, I am not guilty of any such folly as this'=सर्वथा जडोऽपि सन्नाहमीदृग्जाड्यदोषभाक्. 'What provision hast thou made for thy entertainment there?' = तत्र विनोदस्य कस्ते संभारः (or किं संविधानम्).

Exercise 42

What constitutes real history.

Real history should deal not with a few individuals here and there, but the people who make up a nation, who work and by their labour pro-

duce the necessaries and luxuries of life, and who in thousand different ways act and react upon each other. Such a history of man would really be a fascinating story. It would be the story of man's struggle back through the ages against the elements and nature, against wild beasts and the jungles, and last and most difficult of all, against some of his own kind who have tried to keep him down and to exploit him for their benefit. It is the story of man's struggle for living.

Hints :—'Real history should deal not with a few individuals here and there,...........each other' = अन्वर्थेनेतिहासेन विरला व्यक्तय एव न विषयीकरणीयाः, अपि तु देशस्था जनसमष्टिः, या परिश्रामयन्त्यन्नाच्छादनं सुखसाधनानि चोत्पादयति, यस्या व्यक्तयः प्रकारसहस्रैरन्योन्यं गुणमावहन्ति.

Exercise 43

Do not be always looking back.

Some of our people are always looking back to the past, always glorifying it and always seeking inspiration from it. If the past inspires to great deeds, by all means let us be inspired by it. But it does not seem to me to be healthy for any person or for any nation to be always looking back. As some one has said, 'if man was meant to go back or always to look back he would have had eyes at the back of his head.' Let us know our past by all means and admire in it whatever is worthy of admiration but our eyes must always look in front and our steps must always go ahead.

Hints :—'Some of our people are always looking

back to the past, etc.' = अस्मदीयाः केचनातीतकालमेव शश्वदाध्यायन्ति स्तुवन्ति च। तत एव च प्रेरणामन्विच्छन्ति। परमिदं पृष्ठतोऽवलोकनं व्यक्तेः समष्टेर्वा सुस्थतां न लक्षयति.

Exercise 44

Akbar the Great.

Akbar possessed an alert and discerning mind; he was a man of sound judgment, prudent in affairs and above all, kind, affable and generous. With these qualities he combined the courage of those who undertake and carry out great enterprises. He was interested in, and curious to learn about, many things, and possessed an intimate knowledge of not only military and political matters but of many of the mechanical arts. The light of clemency and mildness shone forth from this prince, even upon those who offended against his own person. He seldom lost his temper. If he did so he fell into a violent passion, but his wrath was never of long duration.

Hints:—'Akbar possessed an alert and discerning mind' = अकबरस्य किल जागरूका कुशाग्रीया (विवेकिनी) बुद्धिरासीत्. 'He was interested in, and curious to learn about many things, etc.' = स बहुष्वर्थेषु सादरो जिज्ञासाक्रान्तहृदयश्चासीत्। न केवलमसौ साङ्ग्रामिकेषु वस्तुषु राजकार्येषु चाभ्यन्तरोऽभूच्छिल्पेष्वपि बहुषु. 'He seldom lost his temper, etc.' = विरलं हि तं कोप आविशत्, यदा चाविशत्प्रचण्डस्तस्यावेशोऽभूत्, परं नहि स चिरायाकुप्यत्.

Exercise 45

The Courage that conquers Death.

Wonderful is the courage that conquers death! Leonidas and Thermopylae live for evermore, and

even we in distant India feel a thrill when we think of them. What then shall we say or feel of our own people, our own forbears, men and women of Hindustan, who right through our long history have smiled and mocked at death, who have preferred death to dishonour or slavery, and who have preferred to break rather than bow down to tyranny? Think of Chittore and its peerless story, of amazing heroism of its Rajput men and women! Think also of our present day, of our comrades, warm-blooded like us who have not flinched at death for India's freedom.

Hints:—'Wonderful is the courage that conquers death' = चित्रं हि तद् धैर्यं यन्मृत्युं विजयते. 'Have smiled and mocked at death, etc.' = मरणं स्मितपूर्वमपश्यन् व्यडम्बयंश्च, ये परिभवाद्दास्याद्वा निधनमेव श्रेयोऽपश्यन्, ये च प्रजोपपीडकेऽत्रनमनाद्भङ्गमेव युक्ततरमदर्शन्.

Exercise 46

Socrates addresses the Judges.

On the point of death, Socrates addressed his accusers and judges and Athenians and said, "If you propose to acquit me on condition that I abandon my search for truth, I will say I thank you, O Athenians, but I will obey God, who as I believe set me this task, rather than you, and so long as I have breath and strength I will never cease from my occupation with philosophy. I will continue the practice of accosting whomsoever I meet and saying to him, "Are you not ashamed of

setting your heart on wealth and honours while you have no care for wisdom and truth and making your soul better? I know not what death is—it may be a good thing, and I am not afraid of it. I do know that it is a hard thing to desert one's post and to prefer what may be good to what I know to be bad."

Hints:—'On the point of death, Socrates addressed his accusers.........occupation with philosophy' = आसन्नवधः श्रीसुकरातः स्वाभियोक्तॄन् प्राड्विवाकान् एथंज़नागरिकांश्च सम्बोध्यावोचत्-यदि यूयं प्रस्तुयात दोषान्मोचयिष्यामस्त्वां सत्यानुसन्धिं चेद्विजह्यास्तदा-ऽनुगृहीतोऽस्मीति वक्ष्यामि भो नागरिकाः, परमहमीश्वरस्य वचनमनुवर्तिष्ये न तु युष्मदीयम् । स हि भगवानिदं मे कृत्यं निरदिक्षद् इति जाने । यावच्च मेऽसवो ध्रियन्ते शक्तिश्चावशिष्यते न तावदहं तत्त्वचिन्ता-व्यापाराद्विरंस्यामीति.

Exercise 47

An Apology for Idlers.

It is surely beyond doubt that people should be a good deal idle in youth. For, though here and there a Lord Macaulay may escape from school honours with all his wits about him, most boys pay so dear for their medals that they never afterwards have a shot in their locker, and begin the world bankrupt. And the same holds true during all the time a lad is educating himself, or suffering others to educate him. It must have been a very foolish old gentleman who addressed Johnson at Oxford in these words: "Youngman, ply your books diligently now, and acquire a stock of

knowledge; for when years come upon you, you will find that poring upon books will be but an irksome task." The old gentleman seems to have been unaware that many other things besides reading become irksome, and not a few become impossible, by the time a man has to use spectacles, and cannot walk without a stick. Books are good enough in their own way, but they are a mighty bloodless substitute for life. It seems a pity to sit like the Lady of Shalott, peering into a mirror with your back turned upon all the bustle and glamour of reality. And if a man reads very hard as the old anecdote reminds us, he will have little time for thought.

Hints :—'For though here and there a Lord Macaulay may escape from school honours,..................begin the world bankrupt' = यस्मात्कादाचित्कतया लार्डमकालेसदृशः कश्चित्पाठालयेऽधिगम्यापि पुरस्काराननुपहतेन्द्रियो निष्क्रामेत्, भूयिष्ठास्तु कुमाराः कीर्तिमुद्राणां कृते तथा महत्तरं मूल्यं ददति यथा तेषां ग्रन्थिषु पणोऽपि नावशिष्यते, परिक्षीणाश्च ते लोकव्यवहारमवतरन्ति.

Exercise 48

A Glimpse of Gandhiji's Life.

Mahātmāji has demonstrated to the world "What the west with its Indian diplomacy and political manoeuvring forgets and what India with its slave mentality has not yet grasped, that truthfulness is the best tactics and sincerity the supreme strategy."

In his own inimitable way he has shown that there cannot be two moral codes, one for the individual and one for the nation. His heart feels

as much for the tyrant as for the victim, since the tyrant is but a greater victim of his own tyranny. And, therefore, is there never a tinge of bitterness or sting in his speeches. Like the fresh water of a spring they renovate all who come to drink of them. Equally free from arrogance are they. It is their lowliness that renders them so magnificent. They have re-cast into newer moulds ideals of patriotism, nationalism, and life itself, introducing a more correct perspective of things and values.

Hints:—'Mahātmā ji has demonstrated to the world ....the supreme strategy' = प्रसाधितं हि महात्मना समक्षं सर्वस्य लोकस्य तथ्यवक्तृतैव परं समर-पाटवम्, आर्जवं चैवोत्तमं बल-विन्यास-कौशलमिति। तदेतन्नाम भरतवर्षान्तर्व्यवहारान्निपुणं प्रणयन्तो राजकार्य्येषु कपटोपायान्प्रयुञ्जाना आङ्गलाः प्रस्मरन्ति दासबुद्धयो भरतवर्षस्थाश्च न साधूपलभन्ते. 'In his own inimitable way he has shown, etc.' = अननुकार्य्येण प्रकारेणेदमप्युपपादितं तेन व्यक्तेः समष्टेश्च कृते न शक्ये व्यतिरिक्ते आचारपद्धती प्रणेतुम्. 'His heart feels, etc.' = स हि प्रजोपपीडकस्य तथैव दयते यथा तदुपपीडनविषयभूतस्य, यस्मात्स्वेनैव नैष्ठुर्य्येण नितरां विधेयीकृतोऽसौ.

Exercise 49

The Hope of the Peasant.

But, at long last, there came a glimmering of hope for him (the peasant) a whisper of better times and lighter burdens. A little man came who looked straight in his eyes, and deep down into his shrunken heart and sensed his long agony. And there was magic in that look, and a fire in

his touch, and in his voice there was understanding and a yearning and abounding love and faithfulness unto death. And when the peasant and the worker and all those who were downtrodden saw him and heard him, their dead hearts woke to life and thrilled and a strange hope rose in them and they shouted with joy "Mahātmā Gāndhī kī jai" and they prepared to march out of their valley of suffering.

Hints :—'But, at long last, there came a glimmering of hope for him,.........faithfulness unto death' = परं चिरादस्य हृदि मन्द-मन्दमस्फुरत्प्रत्याशामरीचिः, कर्णेऽजप्यतेव चागतिरायतेः शुभायाः, लघूभावश्च भाराणाम्। सम्प्रति ह्रस्वो मानवः कश्चित्समायात्, यस्तस्य लोचनयोः संकुचितहृदयान्तस्तले च ऋज्वीं दृशमपातयत् समवेत्चास्य चिरवेदनाम्। आसीच्चास्य वीक्षिते वशीकारः, संस्पर्शे च समुत्साहः, स्वरे च प्रबोधश्च समुत्कण्ठा च, प्रभूतः प्रणयश्च जीवितावधिः सत्यसन्धता च.

Exercise 50

The Impeachment of Warren Hastings.

My lords, in the next place I observe, with respect to the crime we chose, we chose one which we contemplated in its nature, with all its circumstances, with all its extenuations, and with all its aggravations ; and, on that review, we are bold to say that the crimes with which we charge the prisoner at the bar are substantial crimes ; that they are no errors or mistakes, such as wise and good men might possibly fall into. They are crimes, my lords—truly, and properly, and emphatically, crimes. The Commons are too liberal not to allow

for the difficulties of a great and arduous public situation.

But the crimes which we charge in these articles are not the lapses and defects and errors of common human nature and frailty, such as we know, and feel and can allow for. They are crimes which have their rise in the wicked dispositions of men ; they are crimes that have their rise in avarice, rapacity, pride, cruelty, ferocity, malignity of temper, haughtiness, insolence; in short, my lords, in everything that manifests a heart blackened to the very blackest...

Hints :—' We chose one which we contemplated in its nature, etc.' = यं दोषमग्टह्णीम तस्य स्वरूपं, तात्त्विकीमवस्थितिं तत्प्रकर्षापकर्षहेतूँश्च सकलान् पर्यालोचयाम. 'That they are not errors or mistakes,'etc.' = न ह्येते भ्रमा प्रमादा वा सुधियः सुजनाश्चापि यत्कर्तृतां भजेरन्. महाभागाः, एतेऽपराधाः, परमार्थतश्च न्यायतश्च नियमतश्चेमेऽपराधा एव भवन्ति. The Commons are, etc.= साधारणजनसभा न तथाऽनुदारा यथाऽपूर्वांशा विषमायाश्च लोकावस्थितेः कारणात्संभवतो दोषान्गणयेत् .

Exercise 51

The dignity which Yudhisthira had gained by the performance of the Rājasūya, rekindled the jealousy of Duryodhana and the other Kauravas. They resolved to invite their cousins to a gambling match, and to cheat Yudhisthira of his kingdom. Yudhisthira was very unwilling to go, but could not refuse his uncle's invitation. Śakuni, maternal uncle of Duryodhana, was not only a skilful player but also a dexterous cheat. He challenged Yudhisthira to throw dice with him, and Yudhisthira, after

stipulating for fairplay, began the game. He lost his all, his kingdom, his brothers, himself and his wife, all of whom became slaves. When Draupadī was sent for as a slave, she refused to come. Duḥśāsana dragged her into the hall by the hair, and both he and Duryodhana grossly insulted her. Bhīma was half mad with rage, but Yudhiṣṭhira's sense of right acknowledged that Draupadī was a slave, and he forbade Bhīma and his brothers to interfere. When the old Mahārāja Dhṛtarāṣṭra was informed of what had passed he came into the assembly and declaring that his sons had acted wrongfully he sent Draupadī and her husbands away, imploring them to forget what had passed. (*P. U. Inter. 1939.*)

Hints :—'The dignity which Yudhiṣṭhira had gained by the performance of the Rājasūya, rekindled the jealousy of Duryodhana and other Kurus'=राजसूयेनाजातशत्रोर्या प्रतापाभिवृद्धिरभूत्सा भूयोऽप्युददीपयन्मत्सरं दुर्योधनस्य कुरूणां चान्येषाम्. 'Śakuni, maternal uncle of Duryodhana, was etc.' =दुर्योधनस्य मातुलः शकुनिर्न केवलं कुशलो देवनेऽतिधूर्त्तोऽपि. Duḥśāsana dragged her into the hall by the hair =दुःशासनस्तां केशैः (केशेषु) कर्षन्सभामनयत् (=दुःशासनस्तां केशेषु परामृशन्सभामकर्षत्). Mark the use of both the तृतीया and the सप्तमी in केशैः and केशेषु.[1] 'When Draupadī was sent for, etc.'=यदा दासीत्याकारिता द्रौपदी तदा सा नाहमायास्यामीत्युवाच. 'गमनं प्रत्याख्यात्, गन्तुं प्रत्यादिशत्', etc. would be bad Sanskrit.

Exercise 52

(*a*) Once Newton invited a friend to dinner. The guest arrived, dinner was served. Newton was in his

1. That both the तृतीया and the सप्तमी are permissible here is indicated by Pāṇ. [illegible] 3.8.40.

room working. The friend waited for some time and then partly from sheer annoyance, partly from a desire to be smart, ate all the dinner, Newton's share included. Presently the host entered, greeted his friend and sat down at the table. He lifted the cover of the chief dish, stared a while blankly at the bones, and at length said with a sigh : "I forgot that we had already dined."

(*b*) A man in the east gave up all worldly concerns and retired to a wood where he built a hut and lived in it. His only clothing was a piece of cloth, which he wore round his waist. But as ill-luck would have it, rats were plentiful in the forest, so he had to keep a cat. The cat required milk to feed, so a cow had to be kept. The cow required tending, so a cowboy was employed. The boy required a house to live in, so a house was built for him. In this manner a little township sprang up. (*P. U. Inter. 1938*)

Hints :—'The friend waited for some time, etc.'=स सुहृत्कञ्चन कालमुदैक्षत, ततः खेदाच्छीघ्रकारी भवामीतीच्छातश्च न्यूटनभागमपरित्यज्य सकलमभ्यवहार्यमाश्नात्. 'Presently the host entered, etc.' = अनन्तरमेव गृही तत्रागात्सुहृदं च सभाजयित्वा भोक्तुमुपविष्टः । 'Said with a sigh, etc.' = निःश्वस्य चोवाच, आम् भुक्तावेवावाम्. Here भुक्त is used in the active sense,

Exercise 53

When the silence had lasted for about ten minutes the thief raised his head from the ground and looked at the king, who still said not a word.

Something in his face, however, made the wicked servant hope that he would not be punished by death in spite of the great wrong, he had done. The King looked very stern, it is true, but not enraged against him. So the servant rose to his feet and clasping his hands together as he held them up to Prasenajit, said in a trembling voice, "I will fetch the treasure, I will fetch the treasure." "Go then at once," said the king "and bring it here." And as he said it, there was a beautiful expression in his eyes, which made the thief more sorry for what he had done than he would have been, if Prasenajit had said, "Off with his head," or had ordered him to be beaten. (*P. U. Inter. 1937.*)

Hints :—'When silence had lasted about ten minutes, etc.' = उपदशान्क्षणान् सति मौने चौरो भूमितः शिर उन्नमय्य (उदीर्य) तदानीमप्यवाचि राजनि दृशमपातयत्. 'As he said it, there was a beautiful .expression in his eyes,......... ..to be beaten' =एवं वदतस्तस्य नेत्रयोश्चारु किमप्यभिव्यञ्जकत्वमासीत्। तेन च स तथा स्वकर्मान्वशोचद्यथा प्रसेनजिता कृत्यतामस्य शिरः, ताड्यतां वैष इत्यादिष्टेऽपि नानुशोचेत्.

Exercise 54

In ancient days there was a King named Daśaratha who ruled at Ayodhyā. In his old age he had four sons. Of these Rāma was the eldest. The four princes received their education in arts and sciences under very competent and learned teachers of world-wide fame. Rāma won Sītā, the daughter of King Janaka, by bending the magic-bow of Śiva. Many warriors had tried to bend it in vain.

But Rāma alone succeeded where others had failed. Daśaratha who loved his eldest son best, now decided to make him his crown-prince. But Kaikeyī, Rāma's step-mother, did not approve of King's resolve. She prevailed upon the King to banish Rāma from his kingdom. At this Rāma went away as an exile into the Daṇḍaka forest and spent there fourteen years. It was here that his wife Sītā was carried away by Rāvaṇa, the King of Lankā. As a result of this a fierce battle took place between Rāma and Rāvaṇa. The former was victorious and installed Vibhīṣaṇa, Rāvaṇa's brother on the throne of Lankā. (*P. U. Inter. 1936.*)

Hints :—'Who ruled at Ayodhyā' = यस्यायोध्या राजधानी. योऽयोध्यामयोध्यायां वा शशास would not yield the desired sense, besides being foreign to the Sanskrit idiom. 'The four princes received their education, etc.' = एतान्राजकुमारांल्लोकविश्रुता बहुश्रुताश्चोपाध्याया विद्यासु कलासु चाभिव्यनयन् (= अभि-वि-अनयन्). 'Bending the magic-bow of Śiva = शाङ्करं धनुरानम्य. 'But Rāma alone succeeded where others had failed' = परं यत्रेतरेऽकृतार्थास्तत्र रामः कृतार्थो बभूव. 'As a result of this, a fierce battle took place between Rāma and Rāvaṇa' = एतस्य हेतोः श्रीरामस्य रावणस्य च महज्जन्यमजनि. अजनि is aorist from √ जन् 4A.

Exercise 55

In a certain town there were four Brāhmaṇas, who lived in great friendship. Three of them had reached the far shore of all scholarship, but lacked sense. The other found scholarship distaste-

ful; he had nothing but sense. One day they met for consultation. "What is the use of attainments," said they, "if we do not travel, win the favour of Kings, and acquire wealth? Whatever we do, let us all travel." But when they had gone a little way, the eldest of them said, "One of us, the fourth, is a dullard, having nothing but sense. Now no-body gains the favourable attention of Kings by simple sense without scholarship. Therefore we will not share our earnings with him. Let him turn back and go home."

The second said, "My intelligent friend, you lack scholarship. Please go home." But the third said, "No, no. This is no way to behave. For we have played together since we were little boys. Come along my noble friend. You shall have a share of the money we earn." (*P. U. Inter. 1935.*)

Hints:—'Who lived in great friendship'=**ये परं मित्रभावमुपगता न्यवसन्.** 'Three of them had reached the far shore of knowledge, etc.' =**त्रयस्तु विद्यानां परपारदृश्वानोऽपि निर्बुद्धयः, चतुर्थस्य तु विद्यायां प्रीतिर्नासीत्.** 'What is the use of attainments'=**किं नो गुणार्जनेन.** 'No body gains it, etc.'=**नहि कश्चिद् अविद्वान्केवलया प्रज्ञया नृपकृपाकटाक्षभाजनं भवति.** 'Come along, my noble friend, you shall have, etc.'=**समेहि भद्र, नूनमस्माभिरुपार्जितेऽर्थे भागी भविष्यसि.**

Exercise 56

A young woman, named Kisagotamī had a little boy-babe and it died and she carried the dead child from house to house, asking people if any

had medicine that could bring her child back to life. At last she went to Lord Buddha who said to her: "I could help you if you could fetch me a handful of mustard seed from a house where no child, husband, wife or slave has died." From house to house she walked. But everywhere a son, a husband, a daughter, a wife, or a kinsman had died. Death had knocked at all doors. Kisagotamī left her child in the forest and returned to the Lord and told him what had happened. "Ah," said to her the Lord, "you thought you alone had lost a treasure, and now you know that all mankind suffers alike." And thus Kisagotamī was consoled. (*P. U. Inter. 1934.*)

Hints:—The Sanskrit for the Prakrit Kisagotami is कृशगौतमी. 'She carried the dead child from house to house, etc.' = परासुं शिशुं वहन्ती सा गृहाद्गृहं पर्याटीदप्राक्षीच्च लोकान् अप्यस्ति भवतां सकाशे किमप्यौषधं यत्संजीवयेन्मे शिशुमिति. (पर्याटीत् = परि-आटीत्) and अप्राक्षीत् are both Aorist from √अट् and √प्रच्छ्. 'Death had knocked at all doors' = सर्वं गृहं मृत्युना समासादितमासीत्.

Exercise 57

Rantideva, once a King, was now a hermit of the forest. He had given away his riches to the poor. Once when he had fasted for forty-eight days, a meal of rice and a little milk and sugar was laid out. A poor Brāhmaṇa came to his door and asked for food. Rantideva gave him half of his own portion. Next came a sūdra beggar and Rantideva gave him some of what was left. Then there appeared a dog who looked very hungry.

Last of all a Candāla asked for help and Rantideva gave him the milk and sugar and remained himself fasting.

There then came to him four gods, and said, "It was to us, O Rantideva, that you gave food, for we assumed the forms of the Brāhmaṇa, the śūdra, the dog and the poor outcaste: But to all you were kind and we praise you for your loving spirit. (*P. U. Inter. 1933*)

Hits :—'Rantideva, once a king, was now a hermit o the forest'= यो रन्तिदेवः पुरा नृपतिरासीत्स साम्प्रतमारण्यकोऽभूत् (or स सम्प्रति तपश्चरणेन वनमुपवसति. For 'hermit of the forest', we need not have आरण्यकस्तापसः, for both have been used separately in that sense in the literature. 'Once when he had fasted for forty-eight days, etc.'= एकदा सोऽष्टाचत्वारिंशतं वासरानुपोषितोऽभूत् (वासरानुपावसत्), व्रतान्ते च क्षीरौदनशर्करात्मकं भोजनं लब्ध्वा पर्यवेष्यत. 'And remained himself fasting'=स्वयं चानाहार एवास्थात्.

Exercise 58

Tears had sprung to the eyes of Sītā at the thought that they must be parted, but when she heard the reason she recovered all her gaiety. Life in the forest had no terrors for her. The loss of a throne occasioned her no regret, if only she might follow her husband and share his life and its hardships with him, and so at last it was arranged.

(*i*) Having vanquished his foes in the battle, he made his bards sing the glory of his warlike deeds.

(*ii*) When a man gets a son, he pays off the debt due to his fore-fathers.

(*iii*) Bombay is one hundred and twenty miles from Poona.

(*iv*) Since death is certain why do you sully your fame by having recourse to a retreat ?

Hints :—'Tears had sprung to the eyes of Sītā at the thought that they must be parted'= उपस्थितो नौ वियोग इति चिन्तया सीतायाः अक्षिणी उदश्रुणी अभूताम्. 'Life in the forest had,...........with him'= वनवासस्तस्या भीतये नाभूत् राज्यानधिगमश्च शुचं नाजनयत्, यदि परं सा भर्तारमनुव्रजेत्तेन संवसेत्तस्य कष्टानि च संविभजेत् (or तेन समदुःखा स्यात्).

Exercise 59

(*a*) When Rāvaṇa heard of his brother's destruction, heart-struck he swooned away. Recovering he said, "O mighty Kumbhakarṇa, forsaking me, thou hast gone to Death's abode. I have now nothing to do with my vast empire. What shall I do with Sītā ? Deprived of Kumbhakarṇa, I do not even care to live. This very day will I slay Rāghava or go whither my younger brother has gone." Thus lamenting Rāvaṇa fell on the ground.

(*b*) (*i*) The praise of Purūravas is sung by Kālidāsa.

(*ii*) Rāma was dearer to Sītā than her very life.

(*iii*) "Children! bring water into the house daily", this was the father's command.

(*iv*) I have walked to this place from the hermitage of Vālmīki to learn the Vedas from the ascetics.

(*v*) Fie upon you, fool! What is the use of this burden of books to you if you do not read them? (*P. U. Inter. 1931*)

Hints :—'When Rāvaṇa heard of his brother's destruction, etc.'=यदा रावणो भ्रातरं हतमाकर्णयत्तदा समंस्त्राहतो मुमूर्च्छ (मुमोह, मोहं गतः, प्रलयं गतः). We can also say यदा रावणो हतो मे भ्रातेत्यश्रृणोत्. We should however prefer the former construction. Recovering he said, "O mighty Kumbhakarṇa! forsaking me, thou hast gone to Death's abode"= प्रकृतिं प्रत्यापद्य सोऽगदत्—महाबलकुम्भकर्ण, विहाय (विरहय्य) मां गतोऽसि यमधानीम् । Or I will go whither my younger brother has gone= अनुजगतिं वा गमिष्यामि. । 'Rāma was dearer to Sītā than her very life'= रामः सीतायाः प्राणेभ्योपि प्रेयान् (प्रियतरः) आसीत्. Mark the use of 'षष्ठी' in सीतायाः.

Exercise 60

(*a*) Once upon a time a learned man thus exhorted his sons: "My dear children! acquire knowledge, for on worldly possessions no reliance can be placed. Money is in danger of being lost. Either a thief may carry it off all at once, or the possessor may spend it by degrees. But knowledge is an unfailing spring of wealth. If a man of education ceases to be wealthy, he need not be sorrowful; for knowledge of itself is riches. A learned man, wherever he goes, is treated with

respect, whilst an ignorant man gets only a scanty fare and is always in distress.

(*b*) (*i*) Rāma dwelt on the mountain of Citra-kūṭa for several days.

(*ii*) How can you write with that bad pen?

(*iii*) The use of riches is to promote the happiness of others.

(*iv*) In the autumn season the leaves of trees will fall. (*P. U. Inter. 1930*)

Hints :—'Money is in danger of being lost, etc.' = नित्या हि धनप्रणाशभीतिः (or नश्येद्धनमित्याशङ्क्यते सततम्) चौरो वा कृत्स्नमेतद् युगपद्धरेद्, धनिको वा क्रमेण व्यययेत्। 'But knowledge is an unfailing spring of wealth' = विद्या तु सततस्रावि स्रोतोऽर्थस्य.

Exercise 61

The daughter of a Brāhmaṇa has three suitors. Her father was in a fix as to how to bestow this pearl of beauty. A black snake bites the damsel and the father proceeds to burn her dead body. Hearing this the three lovers go to the country. One perishes with the body of his dear one ; one builds a little hut there and abides in sorrow ; one becomes a begging monk and sets out on his travels. In the course of time, he enters a Brāhmaṇa's house to obtain a meal, and sees to his horror the mistress of the house cast into the fire the child which annoys her by crying. Indignant, he declines to break bread in such a house. Thereupon the Brāhmaṇa revives the child by reciting certain *mantras*. (*P. U., B. A, 1939*)

Hints :—'Her father was in a fix as to how to bestow this pearl of beauty' = जनकस्तस्या इदं कन्याललाम कस्मै देयमिति निश्चेतुं नाशकत् (or इदं कन्याललाम......इत्यत्र व्यामुह्यदस्याः पितुर्धीः). 'And sees to his horror the mistress of the house, etc.' = क्रन्दनेन तां कदर्थयन्तमर्भकं पावके प्रास्यन्तीं गृहिणीमपश्यद् महच्चात्रस्यत् (or महच्चोदविजत).

Exercise 62

Visnu went down to the forest where Dadhīci lived. "Would you," asked Visṇu of Dadhīci, "help the good goods against the bad demon Vṛtra" ?

"I would."

"Would you be willing to give up what is very dear to you ?"

"I would."

"Will you do what the gods ask you ?"

"I will."

"Then, Dadhīci, give me your bones."

The saint kept his word. He bowed beneath the sword of death. His bones were fashioned into thunderbolts, and with these bolts Indra and Visṇu and their divine bretheren gained the victory over the demon Vṛtra. *(P. U., B. A., 1938)*

Hints:—'Went down to the forest where Dadhīci lived' = विष्णुर्दधीचिनाऽधिष्ठितं वनमवततार. "Would you," asked, etc. = किमसतो वृत्रस्य विरोधे सतां देवानां सहायो भविष्यति भवान् (साह्यं, साहाय्यं, साचिव्यं करिष्यति भवान्). 'The saint kept his word' = मुनिः प्रतिज्ञानमपालयत्. 'His bones were fashioned into thunder-bolts = तस्यास्थीनि वज्राणि कृतानि (घटितानि, निर्मितानि, भावितानि). अस्थ्नां वज्राः (*mas.* also) कृताः is not idiomatic. We say मूषिकं बिडालं करोति मुनिः, न तु मूषिकस्य बिडालं, &c. स्वर्णं कुण्डलं करोति न तु स्वर्णस्य कुण्डलं, &c.

Exercise 63

In the days of old there reigned over Benares the Yellow King whom nobody loved, and who loved nobody. The Yellow King died, and the citizens of Benares laughed and sat eating and drinking in gay booths. And the new king sat under a white umbrella.

But a certain gate-keeper wept. "Why do you weep?' inquired the new king. "Not" he replied, "because the Yellow King is dead, for each time he passed me he hit me eight blows on the head. I fear he will strike Yama, the God of Death, eight blows and the people of Yama's house will send him back." (*P. U., B. A., 1937*)

Hints:—'In the days of old there reigned over Benares the Yellow King etc.' = **आसीत्पुरा वाराणस्यां पाण्डुर्नाम राजा यं न कोऽप्यकामयत यश्च न कमप्यकामयत.** 'For each time he passed me he hit me eight blows on the head' = **यस्माद्यदा यदा स मामन्तिकादगच्छत्तदा तदाऽष्टकृत्वो मां मूर्धनि प्राहरत्.** For 'he hit me', (only) the Sanskrit should be **मयि प्राहरत्.** *Cf.* **आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि.**

Exercise 64

Then with an awful voice cried Rāvaṇa: "To-day O Rāma there shall be an end of this war; unless you save yourself by fleeing from the field. To-day, wretch! I will give you over to death." Rāma calmly smiled and said, "Yes I have heard of all your might, O Rāvaṇa, but now I would beg you to remember that in this world there are three kinds of men, like the three kinds of trees,

namely, the Dhak, the mango tree and the bread-fruit. The Dhak has flowers. It is like men who only talk. The mango has flowers and fruit. It is like men who talk and act. The bread-fruit tree has only fruit. It is like men who talk not but act.

Then the old man and old woman lifted their voices in grief and wept. They bade the prince lead them to the place where lay their dead son—their only son. Over his body they said the sacred hymns, and poured the funeral water and then the father said, "Hear me, O Daśaratha. You have caused us to shed tears for a dear son. You also shall weep for a son beloved. Not yet. Many years shall pass. But the punishment shall surely come."

(P. U., B. A., 1936)

Hints—To-day, O Rāma, there shall be an end of this war, unless you save yourself by fleeing from the field =नियतमद्याऽजिरन्तमेष्यति, पलायनेन चेन्नात्मानं गोपायसि (=रक्षसि, त्रायसे, परीप्ससि). Here 'रणाजिरात्' or 'समराङ्गणात्' before 'पलायनेन' would be superfluous, and therefore has been omitted. To-day, wretch, I will give you over to death =अद्याहं पाप, मृत्यवे त्वां परिददामि. The Dhak has flowers. It is like men who only talk=पलाशः पुष्प्यत्येव केवलम् (न तु फलति). एष हि यः केवलं वदति तेन समः. 'Over his body they said the sacred hymns'=तस्य मृतं देहमभ्यमन्त्रयेताम्. There is no other way to express the idea.

Exercise 65

(*a*) Several thousand years ago, King Daśaratha ruled at Ayodhyā. In his old age he had four

sons. Rāma was the eldest. The four princes were educated in all arts of peace and war under very competent and learned teachers of world-wide fame. They were loved and respected by all the people.

Rāma won Sīta the daughter of King Janaka by bending the magic bow of Śiva. Many warriors had tried to bend it in vain. But Rāma alone succeeded where others had failed. Daśaratha who loved his eldest son best now decided to make him his Crown prince. But his stepmother did not approve of this his resolve.

(*b*) Thereupon the second rogue having stepped forward laughingly said, "O Brāhmaṇa; why do you carry a dog on your shoulder? Shame on you! You disgrace yourself and your caste by carrying such an unclean animal. How can we respect a man of your caste if you act thus?" The man said nothing but laid the goat on the ground, and after scanning it again and again, put it back on his shoulder and walked on quick, quick.

(*c*) Of all governments, that of the tongue is the most difficult. *(P. U., B. A., 1935)*

Hints :—'Several thousand years ago, king Daśaratha ruled at Ayodhyā' = अद्य कानिचिद् वर्षसहस्राण्ययोध्यास्थितस्य रामस्य वसुमतीं शासतः (/or कैश्चिद्वर्षसहस्रैः पूर्वमयोध्यास्थो रामो राज्यमकारयत्). 'They were loved and respected by all the people' = ते च लोकानां प्रिया बहुमताश्च बभूवुः. 'Decided to make him his Crown-prince.' = यौवराज्येऽभिषेक्तुं निरचिनोत्. 'But the step-mother did not approve of this his resolve' = विमाता तु

नाभ्यनन्ददमुं तस्य निश्चयम्. 'of all Governments etc.'= सर्वेषामेव नियमानां वाङ्नियमः कष्टतमः.

Exercise 66

(*a*) Two years after, when he was 85, this great scholar died. All his life, in dress he was simple, in his diet sparing and in his habits temperate—he did not even smoke. He never lost even a single tooth to the end of his life. He was hospitable, kind, and charitable. He spent large parts of his income in helping the poor, in assisting his relatives and encouraging learning. This great soul has left a fame behind him, which will last as long as the stars shine in the midnight sky.

(*b*) This happened day after day. In time, the monkey and the crocodile became good friends. One day the wicked crocodile said, "I like to eat the monkey. I am very fond of monkey's liver. This monkey feeds on jambu fruit all the day. His liver will be a tit-bit." So he said to the monkey, "Will you come and visit me on my mudbank?" "How can I?" asked the monkey. "I cannot swim."

(*c*) This they say is the longest river in the Punjab.

(*P. U., B. A., 1934*)

Hints :—'Two years after, when he was 85, this great scholar died' = अतीते वत्सरद्वये पञ्चाशीतिवर्षतां गतो महापण्डितः कीर्तिशेषतामयासीत्. 'All his life, in dress he was simple, etc.' = यावत्सोऽजीवीत्तावदेव विनीतवेषो मिताहारः संयतवृत्तिश्चाभूत्. Here grammar would not allow the use of लङ्, for the sense is क्रियाप्रबन्ध continuity of action. *Cf.* यावज्जीवमन्नमदात्.

'In time, the monkey and the crocodile became good friends' = कालेन मर्कटो मकरश्च गाढां मैत्रीमभजताम्.

Exercise 67

A person owned a cow. One day he was going along the road leading the animal by the string. A thief came from behind, cut the string and led the animal away.

When the owner became aware of his loss, he began to run right and left in search of his property. Near a well he saw a person (the same thief), crying and lamenting; whereupon he asked him the cause of his lamentation.

" My purse has fallen into the well," said the thief, "if you can go in and bring it out, I will give you one-fifth of its contents right willingly. My purse contains five hundred and twenty rupees, and if you do me the favour I ask of you, I shall immediately pay you from it one hundred and four rupees. "

The man said to himself, " Ah ! this is the value of three cows. If one door has closed upon me a hundred have opened." Accordingly he stripped himself of his garments and descended into the well. The artful thief quickly carried away the garments also !

(*b*) Generally the youngest son is dearest to the parents. (*P. U., B. A., 1933*)

'*Hints* :—'A person owned a cow' = आसीत्कस्यचिदेका गौः. This is the Sanskrit way of expression. The 'षष्ठी' expresses ownership here. One day he was going, etc. = एकस्मि-

न्नहनि स तां रज्ज्वाऽऽकर्षन्पथा समचरत. Note the *ātmanepada* here. 'If one door has closed upon me, a hundred have opened'=यद्येकं मे संवृतं दैवस्य द्वारम्, सहस्रं द्वारान्तराण्यपि विवृतानि. 'Generally the youngest son, etc.' = प्रायेण कनिष्ठः सुतः प्रेष्ठो भवति पित्रोः.

Exercise 68

(*a*) My dear friend,—in writing to you I never want a subject. Self is always at hand, and self, with its concerns, is always interesting to a friend.

(*b*) "How long will you be away, Rāma," asked Mrs. Dasaratha. "Why, Madam, this is Monday, we ought to be back by Saturday night."

"My dear Rāma! I cannot bear the idea of your being absent so long, and as you will be on the water everyday I shall be in continual fright until I see you again." "Well, mamma, I suppose, I must send you a letter by post every day." "Don't laugh at me, Rāma, but I do wish you could."

(*c*) Let us examine the various mental faculties discoverable in animals. In the first place they have memory. A dog will recognize an old master after many years' absence. The memory of the parrot is also very remarkable. Then they have attention. See how patiently a cat will remain for hours before a hole, watching for a mouse to come out. They have also association of ideas, which is in fact reasoning. A dog proves that. The reasoning powers of an elephant are most extraordinary; promise him reward and he will make wonderful exertions. He is also extremely alive to the sense

of shame. Animals have also a knowledge of time, and are capable of receiving instruction.

(*P. U., B. A., 1932*)

Hints :—'My friend, in writing to you, etc.'=प्रियसख, त्वां प्रति लेखिष्यन्नहं न विषयं मृगये. Here प्रियसखे would be incorrect. त्वां प्रति=त्वामुद्दिश्य. The construction would be quite wrong without प्रति. 'Self is always at hand, etc.'= स्वो मे नित्यं संनिहितः, स्वश्च सहैव सर्वैर्व्यापारैर्मित्रस्य विनोदाय भवति. 'Why, madam, this is Monday, etc.'=नन्वम्ब, अद्य सोमवासरः, आ शनैश्चरनिशायाः प्रत्यागमनं संभावयामः. 'See how patiently a cat will remain, etc.'=पश्य कियता धैर्येण विडालो मूषकनिष्क्रमं निध्यायंस्तद्बिवरमुपास्ते होरा अनेकाः. 'He is extremely alive to the sense of shame'=स ह्यत्यन्तं ह्रियं चेतयते (or वेदयते).

Exercise 69

The capital of Candragupta was the great city of Pāṭaliputra. Pāṭaliputra, the site of which is near the modern Patna, stood on the junction of the river Son and Ganges. It had been formerly the capital of Nanda Kings, whom Candragupta had displaced. It was a very magnificent city indeed. It occupied nearly 12 square miles. The city was defended by a wooden wall and by a deep ditch. There were towers upon the wall, as many as 570, and the city had 64 gates.

(*b*) Bābar is in many ways, by far the most interesting character of all the Moghul rulers. This is largely due to the very clear picture of the man which we get in his own book. Babar is so

frank about everything, even about his faults. If he has been drinking too much wine he says so. If he finds a new flower or a strange animal he writes down a careful description of it. Considering the wild life he led, his literary ability was very great, and he was not merely a writer of prose, he also attempted poetry and composed a number of excellent verses. *(P. U., B. A., 1931)*

Hints :—'The capital of Candragupta was the great city of Pāṭaliputra. Pāṭaliputra, the site of which, etc.'=चन्द्रगुप्तस्य पाटलिपुत्रं नाम महती नगरी राजधान्यासीत् । एषा हि वर्तमानपटनाख्यनगरस्योपकण्ठे गङ्गाशोणयोः संभेदेऽतिष्ठत् (or संभेदमध्यतिष्ठत्). 'It occupied nearly twelve square miles' = अस्या उपनवाः क्रोशवर्गाः क्षेत्रफलमासीत्. 'This is largely due, etc.'= तस्य स्वे पुस्तके सुलभस्तस्यात्मनः स्पष्टो निर्भास एवात्र भूयसा हेतुतां याति.

Exercise 70

Srinagar, *25th July*, *1929.*

My dear Rāma,

The news about the examination arrived yesterday evening. I have passed with good marks in every subject and am to be placed in the Second year class. In Sanskrit prose I got 65 out of 100—I think I might have done a bit better than this. In the English Essay I got 80 and in history 72. So that I have really done jolly well, on the whole.

Ever yours, old chap,
RAGHU.

(*b*) A European legend tells us how a giant lived on a hill-top that overlooked a valley where lived men and women and cattle. One day the giant's daughter came to him holding something alive in her hands. It was the ploughmen and oxen that drew the plough. "See father", said she, "what a pretty toy I have found." The father looked gravely at the man, the oxen and the plough. "My daughter," said he, "this is no toy. Without them neither men nor giants could have food. We all depend upon the labour of the tiller of the field. Respect the plough and the ploughman, my child, and place them again in the valley where you found them.

(*c*) If thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head. (*P. U., B. A., 1930 July*)

Hints:—'I have passed with good marks, etc.' = प्रत्येकं (प्रत्येकस्मिन्) विषये शोभनैरङ्कैरुत्तीर्णोऽस्मि परीक्षाम्. Here the द्वितीया in 'परीक्षाम्' should be noted. The Locative would be unidiomatic. We say नदीमुत्तरति and never नद्यामुत्तरति. 'In Sanskrit prose I got 65 out of 100' = संस्कृते गद्येऽहं शतादङ्केभ्यः पञ्चषष्टिमापम्. 'I think I might have done a bit better than this' = मन्येऽतः किञ्चित् साधीयः कुर्याम् इति. 'So that I have really done, etc.' = एवं च परमार्थत एवाहं सुष्ठ्वकार्षमिति शक्यते समासतो वक्तुम्. 'A European legend tells us' = यूरोपभूखण्डे प्रचरतीयं जनकथा (or यूरोपभूखण्ड इदमैतिह्यं कथयन्ति लोकाः.)

'We all depend upon the labour of the tiller of the field'= सर्वे वयं कृषीवलस्य श्रममुपजीवामः. 'If thine enemy hunger, etc.' = यदि क्षुध्यति तेऽरातिः, तमाशय (भोजय तम्), यदि तृष्यति, पायय (पानीयमस्मै देहि), यस्मादेवमाचरंस्त्वं तमनुतापेन महता धक्ष्यसि.

Exercise 71

As soon as it was dark we started off again. Our intention was to travel North as we knew that was the road leading from the colony, but we meant first to go some way eastward to get out of the general track. About twelve o'clock we were very tired and thirsty, but could find no stream to drink at, though the moon shone almost as bright as the day. At last we all sat down at the ledge of a rock, but we dared not go to sleep, as we distinctly heard the howling and cries of wild beasts. At dawn we walked on, and soon found water, and had our breakfast, after which our courage revived, and we talked and laughed as we walked on.

(*b*) Sunday was spent in consultation and in devout prayer to the Almighty for His help and protection, but on Monday they started to carry out their plans, for, as already remarked, there is much truth in the old saying, " God helps those who help themselves." (*P. U., B. A., 1930*)

Hints :—'As soon as it was dark we started off again'= यावत्तमः प्रावर्तत तावद्वयं पुनरप्युत्थायावहाम. 'We distinctly heard the howling, etc.'=श्वापदानां विरुतं गर्जितं च व्यक्तमाकर्णयाम. Sunday was spent, etc.=रविवासरं तु संमन्त्रयमाणाः सर्वशक्तिमीशं चाभ्युपपत्तिं पर्याप्तिं चार्थयमाना अगमयन्.

Write exercise 71

APPENDIX (A)

Unseen Stanzas.

नमो विश्वसृजे[1] पूर्वं विश्वं तदनु बिभ्रते ।
अथ विश्वस्य संहर्त्रे तुभ्यं त्रेधा स्थितात्मने ॥१॥

पातु वो नीलकण्ठस्य कण्ठः श्यामाम्बुदोपमः[2] ।
गौरी भुजलता यत्र विद्युल्लेखेव राजते ॥२॥

इन्दीवर[3]-दलश्याम-[4]मिन्दिरानन्दकन्दलम् ।
[5]वन्दारुजनमन्दारं वन्देऽहं यदुनन्दनम् ॥३॥

भाषासु मुख्या मधुरा दिव्या गीर्वाण[6]-भारती[7] ।
तस्यां हि काव्यं मधुरं तत्र चापि सुभाषितम् ॥४॥

सुभाषितमयैर्द्रव्यैः संग्रहं न करोति यः ।
सोऽपि प्रस्तावयज्ञेषु कां प्रदास्यति दक्षिणाम् ॥५॥

पृथिव्यां त्रीणि रत्नानि जलमन्नं सुभाषितम् ।
मूढैः पाषाणखण्डेषु रत्नसंज्ञा विधीयते ॥६॥

[8]द्राक्षा म्लानमुखी जाता शर्करा चाश्मतां गता ।
सुभाषितरसस्याग्रे सुधा भीता दिवं गता ॥७॥

अपूर्वः कोऽपि कोषोऽयं विद्यते तव भारति ।
व्ययतो वृद्धिमायाति क्षयमायाति संचयात् ॥८॥

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1. विश्वसृज् *m* creator of the world. 2. अम्बुद *m* cloud. 3. इन्दीवर *n* blue lotus. 4. इन्दिरा *f* Lakṣmī. 5. वन्दारु *a* reverential. 6. गीर्वाण *m* god. 7. भारती *f* speech. 8. द्राक्षा *f* grape.

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।
अहार्यत्वादनर्घ्यत्वा[1] दक्षयत्वाच्च सर्वदा ॥९॥

मातेव रक्षति पितेव हिते नियुङ्क्ते[2],
कान्तेव चापि रमयत्यपनीय खेदम् ।
लक्ष्मीं तनोति वितनोति च दिक्षु कीर्तिं,
किं किं न साधयति कल्पलतेव विद्या ॥१०॥

कान्पृच्छामः सुराः स्वर्गे निवसामो वयं भुवि ।
किंवा काव्यरसः स्वादुः किं वा स्वादीयसी सुधा ॥११॥

याता यान्ति च यातारो लोकाः शोकाधिका भुवि ।
काव्यसम्बन्धिनी कीर्तिः स्थायिनी[3] निरपायिनी[4] ॥१२॥

अविदितगुणापि सुकवेर्भणितिः[5] कर्णेषु वमति[6] मधुधाराम् ।
अनधिगतपरिमलापि[7] हि हरति दृशं मालतीमाला ॥१३॥

जयन्ति ते सुकृतिनः[8] रस[9]-सिद्धाः कवीश्वराः ।
नास्ति येषां यशःकाये जरामरणजं भयम् ॥१४॥

कविः करोति काव्यानि लालयत्युत्तमो जनः ।
तरुः प्रसूते पुष्पाणि [10]मरुद्वहति सौरभम्[11] ॥१५॥

लौकिकानां[12] हि साधूनामर्थं[13] वागनुवर्तते[14] ।
ऋषीणां पुनराद्यानां[15] वाचमर्थोऽनुधावति ॥१६॥

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1. अनर्घ्य *a* invaluable. 2. नियुज् 7 A. to appoint, to order. 3. स्थायिनी *f* stable, permanent. 4. निरपायिनी *f* imperishable. 5. भणिति *f* speech. 6. वम् I P. to pour out. 7. परिमल *m* sweet smell. 8. सुकृतिन् *a* blessed. 9. रससिद्ध *a*. master of the poetic sentiment. 10. मरुत् *m* breeze, wind. 11. सौरभ *n* fragrance. 12. लौकिक *a* worldly. 13. अर्थ *m* a fact. 14. अनु वृत् 1 A to conform to, to adapt itself to. 15. आद्य *a* primeval.

सदूषणापि[1] निर्दोषा [2]सखराऽपि सुकोमला ।
नमस्तस्मै कृता येन रम्या रामायणी कथा ॥१७॥

पुरा कवीनां गणनाप्रसङ्गे[3] कनिष्ठिकाधिष्ठित-कालिदासः ।
अद्यापि तत्तुल्यकवेरभावादनामिका[4] साऽर्थवती बभूव ॥१८॥

[5]शब्दशास्त्रमनधीत्य यः पुमान् वक्तुमिच्छति वचः सभान्तरे ।
बन्द्धुमिच्छति वने मदोत्कटं[6] हस्तिनं कमलनालतन्तुना ॥१९॥

येन धौताः[7] गिरः पुंसां विमलैः शब्दवारिभिः ।
तमश्चाज्ञानजं भिन्नं तस्मै पाणिनये नमः ॥२०॥

गङ्गा पापं शशी तापं दैन्यं[8] कल्पतरुस्तथा ।
पापं तापं च दैन्यं च घ्नन्ति सन्तो महाशयाः ॥२१॥

नागुणी गुणिनं वेत्ति गुणी गुणिषु मत्सरी[9] ।
गुणी च गुणरागी च विरलः सरलो जनः ॥२२॥

संपत्तौ च विपत्तौ च महतामेकरूपता ।
उदये सविता[10] रक्तो रक्तश्चास्तमये तथा ॥२३॥

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।
अपकारिषु यः साधुः स साधुः सद्भिरुच्यते ॥२४॥

शरदि न वर्षति गर्जति वर्षति वर्षासु निःस्वनो[11] मेघः ।
नीचो वदति न कुरुते न वदति सुजनः करोत्येव ॥२५॥

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1. दूषण *n* a fault, a blemish, *m* a Rākṣasa of this name. 2. खर *a* harsh ; *m* brother of दूषण. 3. कनिष्ठिका *f*. the little finger. 4. अनामिका *f* (*lit*) without name ; the ring-finger. 5. शब्दशास्त्र *n* grammar. 6. मदोत्कट *a* ferocious with intoxication. 7. धौत *p.p.p.* washed. 8. दैन्य *n* destitution, dejection. 9. मत्सरिन् *m* jealous. 10. सवितृ *m* sun. 11. निःस्वन *a* without thunder,

शैले[1] शैले न माणिक्यं[2] मौक्तिकं[3] न गजे गजे ।
साधवो नहि सर्वत्र चन्दनं न वने वने ॥२६॥
संपदि यस्य न हर्षो विपदि विषादो[4] रणे च धीरत्वम् ।
तं भुवनत्रय-तिलकं जनयति जननी सुतं विरलम् ॥२७॥
छिन्नोऽपि रोहति तरुश्चन्द्रः क्षीणोऽपि वर्धते लोके ।
इति विमृशन्तः[5] सन्तः सन्तप्यन्ते न ते विपदा ॥२८॥
चातकस्त्रि-चतुरान्[6] पयः कणान् याचते जलधरं पिपासया ।
सोऽपि पूरयति विश्वमम्भसा[7] हन्त[8] हन्त महतामुदारता ॥२९॥
काव्यशास्त्र-विनोदेन कालो गच्छति धीमताम् ।
व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥३०॥
निषेवते[9] प्रशस्तानि निन्दितानि न सेवते ।
अनास्तिकः श्रद्दधान[10] एतत्पण्डित-लक्षणम् ॥३१॥
नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्सु न च मुह्यन्ति नराः पण्डित-बुद्धयः ॥३२॥
श्रुतं[11] प्रज्ञानुगं[12] यस्य प्रज्ञा चैव श्रुतानुगा ।
असंभिन्नार्यमर्यादः[13] पण्डिताख्यां लभेत सः ॥३३॥
अश्रुतश्च[14] समुन्नद्धो[15] दरिद्रश्च महामनाः ।
अर्थांश्चाकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥३४॥

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1. **शैल** *m* mountain. 2. **माणिक्य** *n* a jewel. 3. **मौक्तिक** *n* a pearl. 4. **विषाद** *m* grief. 5. **विमृशत्** *pr. p.* thinking, considering. 6. **त्रिचतुर** *a* three or four. 7. **अम्भस** *n* water. 8. **हन्त** *ind.* O joy. 9. **सेव्** A to resort to. 10. **श्रद्दधान** *pr-p.* full of faith. 11. **श्रुत** *m* learning. 12. **प्रज्ञानुग** *a* according to intellect. 13. **असंभिन्नार्यमर्याद** *a* who has transgressed the limits of conduct of the Aryas, disrespectful; unrestrained. 14. **अश्रुत** *a* without learning. 15. **समुन्नद्ध** *a* ready.

सुखार्थी यस्त्यजेद् विद्यां विद्यार्थी वा त्यजेत् सुखम् ।
सुखार्थिनः कुतो विद्या, कुतो विद्यार्थिनः सुखम् ॥ ३५॥

आचारात्प्रच्युतो विप्रो न वेदफलमश्नुते[1] ।
आचारेण तु संयुक्तः सम्पूर्णफलभाग् भवेत् ॥३६॥

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।
पात्रत्वाद् धनमाप्नोति धनाद् धर्मं ततः सुखम् ॥ ३७ ॥

मातृवत् परदारांश्च परद्रव्याणि लोष्टवत् ।
आत्मवत् सर्वभूतानि यः पश्यति स पश्यति ॥३८॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥३८॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥४०॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय ! युद्धाय कृत-निश्चयः ॥४१॥

द्वाविमौ पुरुषौ राजन् स्वर्गस्योपरि तिष्ठतः ।
प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥४२॥

गन्धेन गावः पश्यन्ति वेदैः पश्यन्ति ब्राह्मणाः ।
चारैः[2] पश्यन्ति राजानश्चक्षुर्भ्यामितरे जनाः ॥४३॥

सत्येन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते ।
मृजया[3] रक्ष्यते रूपं कुलं वृत्तेन[4] रक्ष्यते ॥४४॥

प्रायेण श्रीमतां[5] लोके भोक्तुं शक्तिर्न विद्यते ।
दरिद्राणां तु राजेन्द्र ! अपि काष्ठं हि जीर्यति[6] ॥४५॥

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1. अश् 5 A. to enjoy. 2. चार *m* a spy. 3. मृजा *f.* washing, cleanliness. 4. वृत्त *n* character, conduct. 5. श्रीमत् *a* rich. 6. जॄ 1, 4 P. to be assimilated.

संरोहति[1] शरै र्विद्धं वनं परशुना हतम् ।
वाचा दुरुक्तं बीभत्सं[2] न संरोहति वाक्क्षतम्[3] ॥४६॥

दारिद्र्यान्मरणाद्वा मरणं संरोचते न दारिद्र्यम् ।
अल्पक्लेशं मरणं दारिद्र्यमनन्तकं दुःखम् ॥४७॥

अयं निजः परो वेति गणना लघु-चेतसाम् ।
[4]उदार-चरितानां तु वसुधैव[5] कुटुम्बकम् ॥४८॥

आशाया ये दासास्ते दासाः सर्वलोकस्य ।
आशा येषां दासी तेषां दासायते[6] लोकः ॥४९॥

चलन्ति गिरयः कामं युगान्तपवनाहताः ।
कृच्छ्रेऽपि न चलत्येव धीराणां निश्चलं मनः ॥५०॥

कस्त्वं शूली[7] [8]मृगय भिषजं[9] नीलकण्ठः[10]प्रियेऽहं,
केकामेकां कुरु पशुपतिर्नैव दृश्ये विषाणे[11] ।
स्थाणुर्मुग्धे[12] प्रचलसि कथं जीवितेशः शिवायाः[13],
गच्छाटव्यामिति[14] हतवचाः पातु नश्चन्द्रचूडः ॥५१॥

वदनं प्रसादसदनं[15] सदयं हृदयं सुधामुचो वाचः ।
करणं परोपकरणं येषां केषां न ते वन्द्याः ॥५२॥

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1. रुह् 1 P. to sprout. 2. बीभत्स *a* abominable. 3. वाक्-क्षत *n* injury inflicted by speech. 4. उदार-चरित *a* of liberal acts. 5. वसुधा *f* earth. 6. दासायते (*D*) becomes a slave. 7. शूलिन् *m* Śiva; with a sharp pain. 8. मृग् 10 *A* to search for. 9. भिषज् *m* physician. 10. नीलकण्ठ *m* Śiva; the peacock. 11. विषाण *n* horn 12. स्थाणु *m* Śiva; a post, piller or a branchless trunk. 13. शिवा *f* Pārvatī; a she-jackal. 14. अटवी *f* the jungle. 15. प्रसाद-सदन *n* the home of cheerfulness.

पिबन्ति नद्यः स्वयमेव नाम्भः स्वयं न खादन्ति फलानि वृक्षाः ।
नादन्ति सस्यं खलु वारिवाहाः परोपकाराय सतां विभूतयः ॥५३॥
मनसि वचसि काये पुण्यपीयूष[1]-पूर्णा-
स्त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।
परगुण-[2]परमाणून्पर्वतीकृत्य नित्यं
निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥५४॥
उदयति यदि भानुः पश्चिमे दिग्विभागे,
प्रचलति यदि मेरुः शीततां याति वह्निः ।
विकसति यदि पद्मं पर्वताग्रे शिलायां,
न भवति पुनरुक्तं भाषितं सज्जनानाम् ॥५५॥
घृष्टं[3] घृष्टं पुनरपि पुनश्चन्दनं चारुगन्धं,
छिन्नं छिन्नं पुनरपि पुनः स्वादु चैवेक्षु[4]-काण्डम् ।
दग्धं दग्धं पुनरपि पुनः काञ्चनं कान्तवर्णं,
न प्राणान्ते [5]प्रकृतिविकृतिर्जायते चोत्तमानाम् ॥५६॥
न तज्जलं यन्न सुचारु पङ्कजं,
न पङ्कजं तद् यदलीन-षट्पदम्[6] ।
न षट्पदोऽसौ न जुगुञ्ज यः कलं,
न गुञ्जितं तन्न जहार[7] यन्मनः ॥५७॥
अहमेव गुरुः सुदारुणानामिति हालाहल मास्म तात दृप्यः[8] ।
ननु सन्ति भवादृशानि भूयो भुवनेऽस्मिन् वचनानि दुर्जनानाम् ॥५८॥

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1. पीयूष *n* nectar. 2. परमाणु *m* an atom. 3. घृष्ट *p.p.p.* ground, crushed. 4. इक्षु *m* the sugar-cane. 5. प्रकृति-विकृति *f* change of nature. 6. षट्पद *m* bee. 7. हृ 1 U. to captivate, to ravish. 8. दृप् 4 *P* to be conceited.

अकारणाविष्कृत[1]-वैरदारुणादसज्जनात्कस्य भयं न जायते ।
विषं महाहेरिव[2] यस्य दुर्वचः सुदुःसहं सन्निहितं[3] सदा मुखे ॥५९॥
लक्ष्मीश्चन्द्रादपेयाद्वा हिमवान्वा हिमं त्यजेत् ।
अतीयात्सागरो वेलां न प्रतिज्ञामहं पितुः ॥६०॥
अङ्गं गलितं पलितं[4] मुण्डं [5]दशन-विहीनं जातं तुण्डम्[6] ।
वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशा पिण्डम्[7] ॥६१॥
पुनरपि जननं पुनरपि मरणं पुनरपि जननी-जठरे[8] शयनम् ।
इह संसारे खलु दुस्तारे कृपयाऽपारे पाहि मुरारे ॥६२॥
दिनमपि रजनी[9] सायं प्रातः शिशिर-वसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायुस्तदपि न मुञ्चत्याशा-पाशः ॥६३॥
कोऽहं कस्त्वं कुत आयातः का मे जननी को मे तातः ।
इति परिभावय[10] सर्वमसारं सर्वं त्यक्त्वा स्वप्नविचारम् ॥६४॥
का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।
कस्य त्वं कः कुत आयातस्तत्त्वं चिन्तय मनसि भ्रातः ॥६५॥
उदयति मिहिरो[11] विदलिततिमिरो भुवनं कथमभिरामम्[12] ।
प्रचरति चतुरो मधुकर-निकरो[13] गुञ्जति कथमविरामम् ॥६६॥
विकसति कमलं विलसति सलिलं पवनो वहति सलीलम्[14] ।
दिशि दिशि धावति कूजति नृत्यति[15]खग-कुलमतिशयलोलम् ॥६७॥

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1. आविष्कृत *p.p.p* shown. 2. महाऽहि *m* a big snake, 3. सन्निहित (सम्-नि-हित) present, near. 4. पलित *a* grey. 5. दशन *m* tooth. 6. तुण्ड *n* mouth. 7. पिण्ड *n* body. 8. जठर *m. n.* womb, belly. 9. रजनी *f.* night. 10. परि-भावि (*c*) to think. 11. मिहिर *m* the sun. 12. अभिराम *a* delightful, beautiful 13. निकर *m* a swarm (of). 14. सलीलम् *adv.* gracefully. 15. खग *m* a bird.

शिरसि तरूणां रविकिरणानां खेलति रुचिर[1]रुणाभा[2]।
उपरिदलानां हिम-कणिकानां कापि हृदय-हर-शोभा ॥६८॥
प्रसरति गगने नरपति-भवने [3]दुन्दुभि-मदमदनादः।
भज परमेशं पठ सनिवेशं[4] [5]भवतादनुपममोदः ॥६९॥
कोऽतिभारः समर्थानां किं दूरं व्यवसायिनां[6]।
को विदेशः सविद्यानां कः परः प्रियवादिनाम् ॥७०॥
सर्वं परवशं दुखं सर्वमात्मवशं सुखम्।
एतद्विद्यात् समासेन[7] लक्षणं सुखदुःखयोः ॥७१॥
अधमा धनमिच्छन्ति धनमानौ च मध्यमाः।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ॥७२॥
नात्यन्तं सरलैर्भाव्यं गत्वा पश्य वनस्थलीम्।
छिद्यन्ते सरलास्तत्र [8]कुब्जास्तिष्ठन्ति पादपाः[9] ॥७३॥
राज्ञि धर्मिणि धर्मिष्ठाः पापे पापरताः सदा।
राजानमनुवर्त्तन्ते यथा राजा तथा प्रजाः ॥७४॥
दीपो भक्षयते ध्वान्तं[10] कज्जलं च प्रसूयते[11]।
यादृगन्नं भक्षयते तादृशी जायते प्रजा ॥७५॥
एकोऽहमसहायोऽहं कृशोऽहमपरिच्छदः[12]।
स्वप्नेऽप्येवंविधा चिन्ता मृगेन्द्रस्य[13] न जायते ॥७६॥

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1. रुचि *f* light. 2. अरुण आभा *f* morning glow. 3. दुन्दुभि *m* a drum. 4. सनिवेशम् *adv* with devotion, steadfastly. 5. भू 1 P. to be (The form is Imperative in the sense of आशिस्). 6. व्यवसायिन् *m* energetic. 7. समास *m* brevity 8. कुब्ज *a* crooked. 9. पादप *m* a tree. 10. ध्वान्त *n* darkness. 11. सू 4 A to produce. 12. अपरिच्छद *a* without a retinue, or without paraphernalia. 13. मृगेन्द्र *m* lion.

विद्या विवादाय धनं मदाय शक्तिः परेषां परिपीडनाय ।
खलस्य[1] साधोर्विपरीतमेतद् ज्ञानाय दानाय च रक्षणाय ॥७७॥
अद्यापि नोज्झति[2] हरः किल कालकूटं[3],
कूर्मो बिभर्ति[4] धरिणीं खलु पृष्ठभागे ।
अम्भोनिधिर्वहति दुस्तरवाडवाग्नि-[5]
मङ्गीकृतं सुकृतिनः परिपालयन्ति ॥७८॥
स्वयं महेशः श्वशुरो नगेशः[6] सखा धनेशस्तनयो[7] गणेशः ।
तथापि भिक्षाटनमेव शम्भोर्बलीयसी केवलमीश्वरेच्छा ॥७९॥
न निर्मिता केन न दृष्टपूर्वा न दृश्यते हेममयी[8] कुरङ्गी[9] ।
तथापि तृष्णा रघुनन्दनस्य विनाशकाले विपरीतबुद्धिः ॥८०॥
सीदन्ति[10] सन्तो विलसन्त्यसन्तः पुत्रा म्रियन्ते जनकश्चिरायुः[11] ।
परेषु मैत्री स्वजनेषु वैरं पश्यन्तु लोकाः कलिकौतुकानि[12] ॥८१॥
निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु,
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव वा मरणमस्तु युगान्तरे वा,
न्याय्यात्पथः[13] प्रविचलन्ति पदं न धीराः ॥८२॥
बन्धनानि खलु सन्ति बहूनि प्रेमरज्जुकृत-बन्धनमन्यत्[14] ।
[15]दारु-भेद-निपुणोऽपि [16]षडङ्घ्रिर्निष्क्रियो भवति पङ्कजकोषे ॥८३॥

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1. खल *m* a wicked person. 2. उज्झ 6 P. to give up. 3. कालकूट *m. n* deadly poison. 4. भृ 3 P. to support. 5. वाडवाग्नि *m* submarine fire. 6. नगेश *m* lord of mountains, *i. e.* Himālaya. 7. धनेश *m* lord of wealth, Kubera. 8. हेममय *a* golden. 9. कुरङ्गी *f*. doe. 10. सद् 1 P. to suffer. 11. चिरायुस् *a* long-lived. 12. कलिकौतुक *n* amusement of Kali (the damon presiding over the Age of his name). 13. न्याय्य *a* just, of righteousness. 14. अन्यत् *a* different. 15. दारु *n* wood. 16. षडङ्घ्रि *m* lit six-footed; the bee.

श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिर्न तु कङ्कणेन ।
विभाति[1] कायः करुणापराणां[2] परोपकारेण न चन्दनेन ॥८४॥
क्षारं[3] जलं वारिमुचः[4] पिबन्ति तदेव कृत्वा मधुरं वमन्ति ।
सन्तस्तथा दुर्जन-दुर्वचांसि पीत्वा च सूक्तानि समुद्गिरन्ति[5] ॥८५॥
न सा सभा यत्र न सन्ति वृद्धा वृद्धा न ते ये न वदन्ति धर्मम् ।
धर्मः स नो यत्र न सत्यमस्ति सत्यं न तद् यच्छलमभ्युपैति[6] ॥८६॥
किं मधुना किं विधुना[7] किं सुधया[8] किं [9]वसुधयाऽखिलया ।
यदि हृदय-हारिचरितः[10] पुरुषः पुनरेति नयनयोरयनम्[11] ॥८७॥
सज्जनस्य हृदयं नवनीतं[12] यद् वदन्ति कवयस्तदलीकम्[13] ।
अन्यदेहविलसत्परितापात्[14] सज्जनो द्रवति[15] नो नवनीतम् ॥८८॥
कल्पद्रुमः कल्पितमेव[16] सूते सा कामधुक्[17] कामितमेव[18] दोग्धि[19] ।
चिन्तामणिश्चिन्तितमेव[20] दत्ते सतां तु सङ्गः सकलं प्रसूते ॥८९॥
तृणानि नोन्मूलयति प्रभञ्जनो[21] मृदूनि[22] नीचैः प्रणतानि[23] सर्वतः
स्वभाव एवोन्नतचेतसामयं महान् महत्स्येव करोति विक्रमम् ॥९०॥

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1. भा 2 P to shine, to look beautiful. 2. करुणा-पर *a* disposed to mercy. 3. क्षार *a* saltish. 4. वारिमुच् a cloud. 5. गॄ 6 P with सम् उद् to pour out. 6. इ 2 P with अभि उप to approach. 7. विधु *m* the moon. 8. सुधा *f* nectar. 9. वसुधा *f* earth. 10. हृदय-हारिन् captivating the heart. 11. अयन *n* range. 12. नवनीत *n* butter. 13. अलीक *a* false. 14. परिताप *m* distress. 15. द्रु 1 P to melt. 16. कल्पित *p.p.p.* thought of, a desired object. 17. काम-दुह् *f* the desire-yielding cow. 18. कामित *n* desired object. 19. दुह् 2U to yield. 20. चिन्तित *n* desired object. 21. प्रभञ्जन *m* strong wind. 22. मृदु *a* soft, delicate. 23. प्रणत *a* bent, stooping.

अप्रकटीकृतशक्तिः शक्तोऽपि जनस्तिरस्क्रियां[1] लभते ।
निवसन्नन्तर्दारुणि लङ्घ्यो वह्निर्न तु ज्वलितः ॥९१॥

महाजनस्य संसर्गः कस्य नोन्नति-कारकः ।
पद्मपत्रस्थितं वारि धत्ते[2] मुक्ताफलश्रियम्[3] ॥९२॥

सर्पाः पिबन्ति पवनं न च दुर्बलास्ते,
शुष्कैस्तृणैर्वनगजा बलिनो भवन्ति ।
कन्दैः फलैर्मुनिवरा गमयन्ति कालं,
सन्तोष एव पुरुषस्य परं निधानम्[4] ॥९३॥

येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मः ।
ते मर्त्यलोके भुवि भारभूता मनुष्यरूपेण मृगाश्चरन्ति ॥९४॥

जाड्यं[5] धियो[6] हरति सिञ्चति वाचि सत्यम्,
मानोन्नतिं दिशति[7] पापमपाकरोति[8] ।
चेतः प्रसादयति दिक्षु[9] तनोति कीर्तिं,
सत्संगतिः कथय किं न करोति पुंसाम् ॥९५॥

आरम्भगुर्वी[10] क्षयिणी[11] क्रमेण लघ्वी पुरा वृद्धिमती च पश्चात् ।
दिनस्य पूर्वार्धपरार्धभिन्ना छायेव मैत्री खल-सज्जनानाम् ॥९६॥

विपदि धैर्यमथाभ्युदये[12] क्षमा
सदसि[13] वाक्पटुता युधि[14] विक्रमः ।

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1. तिरस्क्रिया insult. 2. धा 3 U to possess. 3. मुक्ताफल *a* pearl. 4. निधान *n* treasure, 5. जाड्य *n* dullness. 6. धी *f*. mind. intellect. 7. दिश् 6 U to impart, to vouchsafe. 8. कृ 8 U will अप and आ to remove, to do away with. 9. दिश् *f* direction. 10. आरम्भ-गुरु *a* great in the beginning. 11. क्षयिन् *a* decreasing. 12. अभ्युदय *m* prosperity. 13. सदस् *f*. *n* assembly. 14. युध् *f* battle.

यशसि [1]चाभिरतिर्व्यसनं[2] श्रुतौ
प्रकृतिसिद्धमिदं हि महात्मनाम् ॥९७॥
निरक्षरे[3] वीक्ष्य महाधनत्वं विद्याऽनवद्या[4] विदुषा न हेया[5] ।
[6]रत्नावतंसाः कुलटाः[7] समीक्ष्य किमार्यनार्यः कुलटा भवन्ति ॥९८॥
वज्रादपि कठोराणि मृदूनि कुसुमादपि ।
लोकोत्तराणां[8] चेतांसि को नु विज्ञातुमर्हति ॥९९॥
[9]उदीरितोऽर्थः पशुनापि गृह्यते
[10]हयाश्च नागाश्च वहन्ति देशिताः[11] ।
अनुक्तमप्यूहति[12] पण्डितो जनः
[13]परेङ्गितज्ञानफला हि बुद्धयः ॥१००॥
[14]स्वायत्तमेकान्तगुणं[15] विधात्रा
विनिर्मितं छादनमज्ञतायाः[16] ।
विशेषतः सर्वविदां समाजे
विभूषणं मौनमपण्डितानाम्[17] ॥१०१॥
रात्रिर्गमिष्यति भविष्यति सुप्रभातम्,
[18]भास्वानुदेष्यति[19] हसिष्यति पङ्कजश्रीः[20]।

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1. अभिरति *f* devotion. 2. व्यसन *n* devotion. 3. निरक्षर *a* unlettered. 4. अनवद्य *a* faultless. 5. हेय to be discarded. 6. अवतंस *m* an ornament generally of the head or ear. 7. कुलटा *f* an unchaste woman. 8. लोकोत्तर *a* extraordinary, uncommon. 9. उदीरित *p. p. p.* uttered, expressed. 10. हय *m* a horse. 11. देशित *p. p. p.* directed. 12. ऊह् 1P to conjecture. 13. इङ्गित *n* intention. 14. स्वायत्त *a* at one's command. 15. एकान्तगुण *a* of uniform usefulness. 16. अज्ञता ignorance. 17. अपण्डित *m* a fool. 18. भास्वत् *m* the sun 19. इ 2P with उद् to rise. 20. पङ्कजश्री *f lit* beauty of the lotus, the beautiful lotus.

इत्थं विचिन्तयति कोषगते द्विरेफे,[1]

हा हन्त हन्त नलिनीं गज उज्जहार[2] ॥१०२॥

भवन्ति नम्रास्तरवः फलोद्गमै–

र्नवाम्बुभिर्दूर-विलम्बिनो घनाः[3] ।

अनुद्धताः[4] सत्पुरुषाः समृद्धिभिः,

स्वभाव एवैष परोपकारिणाम् ॥१०३॥

साधूनामुपकर्तुं लक्ष्मीं द्रष्टुं विहायसा[5] गन्तुम् ।

न कुतूहलि[6] कस्य मनश्चरितं च महात्मनां श्रोतुम् ॥१०४॥

क्वचिद्विद्वद्गोष्ठी[7] क्वचिदपि सुरामत्त-कलहः,

क्वचिद्वीणावादः क्वचिदपि च हाहेति रुदितम् ।

क्वचिद्रम्या रामा[8] क्वचिदपि [9]जराजर्जर-तनु,

र्न जाने संसारः किममृतमयः किं विषमयः ॥१०५॥

वेधा[10] द्वेधा भ्रमं चक्रे कान्तासु[11] कनकेषु[12] च ।

तासु तेष्वप्यनासक्तः साक्षाद् भर्गो[13] नराकृतिः ॥१०६॥

एतेषु हा [14]तरुण-मारुत-धूयमान–[15]

दावानलैः[16] कवलितेषु[17] महीरुहेषु[18] ।

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1. द्विरेफ *m* the bee. 2. हृ 1 U with उद् to uproot. 3. दूर-विलम्बिन् *a* hanging low. 4. अनुद्धत *a* not haughty humble. 5. विहायस् *m. n.* sky. 6. कुतूहलिन् *a* curious 7. विद्वद्गोष्ठी *f* assembly of the learned. 8. रामा *f* a woman 9. जराजर्जर *a* undermined by old age. 10. वेधस् *m* Creator. 11. कान्ता *f* loving lady. 12. कनक *n* gold. 13. भर्ग *m* Śiva. 14. तरुण a strong. 15. मारुत *m* wind. 16. दावानल *m* wild fire. 17. कवलित *p. p. p.* destroyed. 18. महीरुह = tree.

अम्भो न चेज्जलद[1] मुञ्चसि मा विमुञ्च,
वज्रं पुनः क्षिपसि निर्दय कस्य हेतोः ॥१०७॥

अघटितघटितं[2] घटयति सुघटित-घटितानि दुर्घटी-कुरुते ।
विधिरेव तानि घटयति यानि पुमान्नैव चिन्तयति ॥१०८॥

अर्था न सन्ति न च मुञ्चति मां दुराशा,
त्यागे रतिं वहति दुर्ललितं[3] मनो मे ।
याच्ञा च लाघवकरी[4] स्ववधे च पापम्,
प्राणाः स्वयं व्रजत किन्तु विलम्बनेन ॥१०९॥

[5]कुमुद [6]वनमपश्रि [7]श्रीमदम्भोज-षण्डम्,[8]
त्यजति[9] मुदमुलूकः[10]प्रीतिमाँश्चक्रवाकः ।
उदयमहिमरोचि[11] र्याति[12]शीतांशुरस्तं,
हतविधि-लसितानां[13] ही[14] विचित्रो विपाकः[15] ॥११०॥

अर्थानामीशिषे[16]त्वं वयमपि च गिरामीश्महे यावदर्थं,
शूरस्त्वं[17]वादिदर्पज्युपशमनविधावक्षयं पाटवं नः ।
सेवन्ते त्वां धनाढ्या मतिमलहतये मामपि श्रोतुकामा,
मय्यप्यास्था[18] न ते चेत्त्वयि मम नितरामेव राजन्ननास्था ॥

वरं[19]श्रृङ्गोत्सङ्गाद्गुरुशिखरिणः[20] क्वापि विषमे
पतित्वाऽयं कायः कठिनदृषदन्ते विगलितः ।

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1. जलद *m* cloud. 2. अघटित-घटित *n* ill-done 3. दुर्ललित *a* self-willed, way-ward. 4. लाघव-कर *a* reducing dignity. 5. कुमुद *n* lili. 6. अपश्रि *n* without beauty. 7. श्रीमत् *a* beautiful. 8. अम्भोज *n* lotus. 9. मुद् *f* joy. 10. प्रीतिमत् *a* delighted. 11. अहिम-रोचिस् *m* the sun; *lit.* hot-rayed. 12. शीतांशु *m* the moon. 13. लसित *n* sport, 14. ही *inter.* 15. विपाक *m* fruit, result. 16. ईश् 2 *A* to be master of. 17. वादिन् *m* a disputant. 18. आस्था *f* regard. 19. उत्सङ्ग *m* upper surface. 20. शिखरिन् *m* mountain.

वरं न्यस्तो हस्तः फणि[1] पतिमुखे [2]तीक्ष्णदशने
वरं वह्नौ पातस्तदपि न कृतः शीलविलयः[3] ॥११२॥
क्वचित्पृथ्वीशय्यः[4] क्वचिदपि च पर्यङ्कशयनः[5]
क्वचिच्छाकाहारः क्वचिदपि च शाल्योदन-रुचिः।
क्वचित्कन्थाधारी[6] क्वचिदपि च दिव्याम्बरधरो
मनस्वी[7] कार्यार्थी[8] न गणयति दुःखं न च सुखम् ॥११३॥
शिरः शार्वं[9] स्वर्गात्पशुपतिशिरस्तः क्षितिधरं[10]
[11]महीध्रादुत्तुङ्गा[12]दवनि[13]मवनेश्चापि जलधिम्।
अथो गङ्गा सेयं पदमुपगता स्तोकमथवा
[14]विवेकभ्रष्टानां भवति विनिपातः शतमुखः ॥११४॥
अवश्यं यातारश्चिरतरमुषि[15]त्वापि विषया
वियोगे को भेदस्त्यजति न जनो यत्स्वयममून्[16]।
व्रजन्तः[17]स्वातन्त्र्यादतुल-परितापाय मनसः
स्वयं त्यक्ता ह्येते[18]शमसुखमनन्तं विदधति ॥११५॥

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1. फणिपति *m* chief of the snakes, Vāsuki. 2. तीक्ष्णदशन *m* the sharp fang. 3. शीलविलय *m* loss of character. 4. पृथ्वीशय्य *a* sleeping on the bare ground. 5. पर्यङ्कशयन *a* sleeping on couches. 6 कन्थाधारिन् *m* wearing a patched garment. 7. मनस्विन् *m* high minded. 8. कार्यार्थिन् *a* intent on his purpose. 9. शार्व *a* of Śiva. 10. क्षितिधर *m* a mountain. 11. महीध्र *m* a mountain. 12. उत्तुङ्ग *a* lofty. 13. अवनि *f* the earth. 14. विवेक-भ्रष्ट *a* devoid of judgement. 15. वस् 1P. to stay. 16. अदस् *pro.* that. 17. स्वातन्त्र्य *n* one's own accord. 18. शमसुख *n* the happiness of calm.

APPENDIX (B)

Sanskrit original of the marked * sentences.

Exercise 3

18. बोद्धारो मत्सरग्रस्ताः ।

Exercise 7

7. अविवेकः परमापदां पदम् । 13. मरणं प्रकृतिः शरीरिणां विकृतिर्जीवितमुच्यते बुधैः ।

Exercise 8

1. शैत्यं हि यत्सा प्रकृतिर्जलस्य । 2. शरीरसाधनापेक्षं नित्यं यत्कर्म तद्यमः । नियमस्तु स यत्कर्मानित्यमागन्तुसाधनम् ॥ 5. राज्ञः प्रतिग्रहोयम् (अङ्गुलीयकः) । 11. (रामो हि) क्षात्रं तेजः श्रित इव तनुं ब्रह्मकोषस्य गुप्त्यै । 12. कातर्यं केवला नीतिः शौर्यं श्वापदचेष्टितम् ।

Exercise 9

1. (उर्वशी) सुकुमारं प्रहरणं महेन्द्रस्य, प्रत्यादेशो रूपगर्वितायाः श्रियः, अलङ्कारः स्वर्गस्य । 4. तत्त्वनिकषग्रावा तु तेषां (= मित्राणाम्) विपत् । 6. श्रीकृष्णः शरणं मम । 8. अनिर्वेदप्राप्याणि श्रेयांसि । 10. वरमेको गुणी पुत्रो न च मूर्खशतान्यपि ।

Exercise 12

8. परिहासविजल्पितं सखे परमार्थेन न गृह्यतां वचः । 17. ननु शब्दपतिः क्षितेरहम् ।

Exercise 13

6. पतनान्ताः समुच्छ्रयाः । 19. नार्हसि त्वं...मे प्रणयं विहन्तुम् । 21. काम्यो हि वेदाधिगमः ।

Exercise 14

10. को वा दुर्जनवागुरासु पतितः क्षेमेण यातः पुमान् । 17. सानुषङ्गाणि कल्याणानि ।

Exercise 15

9. सङ्घे शक्तिः कलौ युगे ।

Exercise 16

4. संगतं श्रीसरस्वत्योर्भूतयेस्तु सदा सताम् । 12. नैते (महान्तः) वाचं विप्लुतार्थां वदन्ति । 13. अत्यारूढिर्भवति महतामप्यपभ्रंशनिष्ठा ।

Exercise 17

6. अल्पस्य हेतोर्बहु हातुमिच्छन् विचारमूढः प्रतिभासि मे त्वम् । 9. (स हि) स्नेहात्मकस्तन्तुरन्तर्मर्माणि सीव्यति ।

Exercise 20

6. जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ।

Exercise 21

1. गद्यपद्यमयं काव्यं चम्पूरित्यभिधीयते ।

Exercise 23

5. यो ह्युत्सूत्रंकथये न्नादो गृह्येत । 6. इयं सा मोक्षमाणानामजिह्मः राजपद्धतिः । 9. नास्ति सत्यात्परो धर्मः, नानृतात्पातकं परम् ।

Exercise 25

5. समिधमाहर, सौम्य । 13. आदानं हि विसर्गाय सतां वारिमुचामिव ।

Exercise 27

3. जपतां जुह्वतां चैव विनिपातो न विद्यते ।

6. ....पततां खे पतत्त्रिणाम् । 8. न वारयेद् धयन्तीं गाम् ।

Exercise 28

1. शशिना सह याति कौमुदी । 3. न कामवृत्तिर्वचनीयमीक्षते । 6. ......सतां...सङ्गतं मनीषिभिः साप्तपदीनमुच्यते ।

Exercise 29

4. अप्रतिसंख्येयमनिबन्धनं प्रेमाणमामनन्ति ।

6. हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापि वा ।

Exercise 30

8. पयसा कमलं कमलेन पयः, पयसा कमलेन विभाति सरः ।
9. पादाहतं यदुत्थाय मूर्धानमधिरोहति । स्वस्थादेवावमानेऽपि देहिनस्तद्वरं रजः ॥

12. इदमन्धं तमः कृत्स्नं जायेत भुवनत्रयम् । यदि शब्दाह्वयं ज्योतिरा संसारं न दीप्यते ॥

13. स मे पादरजसापि न तुल्यः ।

Exercise 31

1. स्वहृदये निग्राह्ये किमर्थमसि निगृहीतवाननागसं सरस्वतीम् । 2. (अभिनवं वयः) असंभृतं मण्डनमङ्गयष्टेः । 3. रक्षांसि भीतानि दिशो द्रवन्ति । 9. कदा वाराणस्याममरतटिनीरोधसि वसन्नेष्यामि दिवसान् ।

Exercise 32

1. यस्तु क्रियावान्पुरुषः स विद्वान् । 3. स्वार्थो यस्य परार्थ एव स पुमानेकः सतामग्रणीः । 6. निरुक्तमेनः कनीयो भवति । 12. (सीता) अपांसुलानां धुरि कीर्तनीया ।

SECTION II

Exercise 1

3. दण्ड: शास्ति प्रजा: सर्वा: । 6. सर्व: कान्तमात्मीयं पश्यति । 7. सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डित: । 12. खल: सर्षपमात्राणि परच्छिद्राणि पश्यति । आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति ।। 13. कुकारुकस्यैकमनुसन्धित्सतोऽपरं च्यवते । 15. सूर्यापाये न खलु कमलं पुष्यति स्वामभिख्याम् । 18. प्रलपत्येष वैधेय: । 20. कतमेन दिग्विभागेन गत: स जाल्म: ।

Exercise 2

12. स्फुरति मे सव्येतरो बाहु: । कुत: फलमिहास्य । 17. य आत्मनाऽपत्रपते भृशं नर: स सर्वलोकस्य गुरुर्भवत्युत । 18. कञ्चुकमेव प्रायो निन्दति पीनस्तनी नारी ।

Exercise 3

1. नक्षत्रं दृष्ट्वा वाचं विसृजति । 2. वृद्धोऽसौ जरसा विना । 3. अद्भिर्गात्राणि शुध्यन्ति । 9. अनपत्ये मूलपुरुषे मृते सति तस्य ऋक्थं राजगामि भवति (or तस्य सम्पदो राजानमुपतिष्ठन्ति) (Adapted from the original.) 13. शनै: शनै: पदं धत्ते जीवानां वधशङ्कया । 15. नाग्निस्तृप्यति काष्ठानाम् or अग्निस्तृप्यति नो काष्ठै: । 16. यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता: । 18. न संरोहति वाक्-क्षतम् ।

Exercise 4

1. शब्दं नित्यं संगिरन्ते वैयाकरणा: । 2. हीयते हि मतिस्तात हीनै: सह समागमात् । 6. तस्य भासा सर्वमिदं विभाति । 7. भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशया: । क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे

परावरे ॥ 9. लिम्पतीव तमोऽङ्गानि वर्षतीवाञ्जनं नभः । 12. सकृदंशो निपतति । 13. चीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः । न शालेः स्तम्बकरिता वप्तुर्गुणमपेक्षते ॥ 14. न तस्य लोमापि मीयते ।

Exercise 6

3. देवैः सुधां क्षीरनिधिर्ममन्थे ।

Exercise 8

5. अग्निष्टोमयाजी तस्य पुत्रो जनिता । 8. उप्यते यद्धि यद्बीजं तत्तदेव प्ररोहति ।

Exercise 9

6. अपि ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि । 8. उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः । 9. तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् । 10. प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति । 14. स्मरसि कृष्ण ! गोकुले वत्स्यामः । 15. उत्पत्स्यतेऽस्ति मम कोपि समानधर्मा, कालो ह्ययं निरवधिर्विपुला च पृथ्वी ।

Exercise 11

1. गृहाण शस्त्रं यदि सर्ग एष ते । 2. शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् । 3. आचारं प्रतिपद्यस्व, शकुन्तले । 8. तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । 9. भज गोविन्दं मूढमते ।

Exercise 12

3. अधीच्छामो भवन्तमध्यापयेद्भवान्माणवकम् । 9. उत्तिष्ठत जागृत प्राप्य वरान्निबोधत । 13. काले वर्षतु वासवः ।

Exercise 13

1. सत्यं वद धर्मं चर । 3. देहि मे वचनं प्रिये । 4. दरिद्रान्भर कौन्तेय मा प्रयच्छेश्वरे धनम् । 6. भिक्षां चर । 8. प्रवर्ततां प्रकृतिहिताय पार्थिवः । 13. आयुष्मानेधि देवदत्त ।

Exercise 14

3. यः प्रीणयेत्सुचरितैः पितरं स पुत्रः । 4. स सुहृद् व्यसने यः स्यात् । 5. लालयेत्पञ्च वर्षाणि दशवर्षाणि ताडयेत् । 6. प्रसन्नमुखोऽन्नानि भुञ्जीत । 7. सत्यं ब्रूयात्प्रियं ब्रूयात् ।

Exercise 15

1. कुर्यां हरस्यापि पिनाकपाणेर्धैर्यच्युतिं के मम धन्विनोऽन्ये । 3. वर्जयेन्मधु मांसं च (ब्रह्मचारी) 4. आत्मनः प्रतिकूलानि परेषां न समाचरेत् or न तत्परस्य विदधीत प्रतिकूलं यदात्मनः । 5. सर्वतो जयमन्विच्छेत् पुत्रादिच्छेत्पराजयम् । 8. एतद्देशप्रसूतस्य सकाशादग्रजन्मनः । स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥ 11. अनेन रथवेगेन पूर्वप्रस्थितं वैनतेयमप्यासादयेयम् । 12. आहूतो न निवर्तेत ।

Exercise 18

1. अपाम सोमममृता अभूम ।

Exercise 19

1. शब्दं मा कार्षीः । 8. मा कर्मफलहेतुर्भूः । 14. क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते । 15. मा भ्राता भ्रातरं द्विक्षत् (Atharva).

Exercise 21

10. बहु जगद पुरस्तात्तस्य मत्ता किलाऽहम् ।

Exercise 22

8. अनुभवति हि मूर्ध्ना पादपस्तीव्रमुष्णम् ।
शमयति परितापं छायया संश्रितानाम् ॥

Exercise 23

8. अकारणद्विषः कांश्चित्परार्थेनोदरम्भरीन् ।
यो जिगीषति हार्देन स वाचां विषयोऽस्ति नः ॥
(श्री रामचरिते)

Exercise 24

2. प्रभवति तातः स्वस्य कन्यकाजनस्य । 5. हिमवतो गङ्गा प्रभवति ।

Exercise 25

9. चित्तं विकरोति कामः । 10. ओदनस्य पूर्णाश्छात्रा विकुर्वते । 11. विकुर्वते सैन्धवाः (साधुदान्ताः शोभनं वल्गन्ति)

Exercise 26

5. न हि संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मनः ।

Exercise 27

4. संयोगा विप्रयोगान्ताः । 13. यथा खनन् खनित्रेण नरो वार्यधिगच्छति । तथा गुरुगतां विद्यां शुश्रूषुरधिगच्छति ॥

Exercise 28

2. यावत्स्थास्यन्ति गिरयः सरितश्च महीतले ।
तावद्रामायणकथा लोकेषु प्रचरिष्यति ॥

Exercise 31

2. क्षते प्रहारा निपतन्त्यभीक्ष्णम् । 3. विवेकभ्रष्टानां भवति विनिपातः शतमुखः ।

Exercise 32

7. यद्गत्वा न निवर्तन्ते तद्धाम परमं मम । 8. चक्रवत्परिवर्तन्ते दुःखानि च सुखानि च ।

Exercise 33

6. यल्लघु तत्प्लवते यद्गुरु तन्निषीदति ।

SECTION III.

Exercise 1

2. बुभुक्षितं न प्रति भाति किञ्चित् । 13. विना वातं विना वर्षं विद्युत्प्रपतनं विना । विना हस्तिकृतान्दोषान् केनेमौ पातितौ द्रुमौ ॥ 15. नार्थप्रतिपत्तिमन्तरेण प्रवृत्तिसामर्थ्यम् । 16. नाट्यमन्तरेण कीदृशी मालविका । 20. नाना नारीं निष्फला लोकयात्रा ।

Exercise 2

1. शशिना सह याति कौमुदी सह मेघेन तडित्प्रलीयते । 2. द्वादशभिर्वर्षैर्व्याकरणं श्रूयते । 3. प्रकृतिवक्रः स न कस्याप्यनुनयं ग्रहीष्यति । 5. दूरीकृताः खलु गुणैरुद्यानलता वनलताभिः । 7. स स्वरेण रामभद्रमनुहरति । 12. सहस्रैरपि मूर्खाणामेकं क्रीणीत पण्डितम् । 13. राजानो हिरण्येनार्थिनो भवन्ति ।

Exercise 3

1. परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ 9. उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये । 12. तदुत्तिष्ठ, गच्छावो गमनसंविधानाय वत्सस्य ।

Exercise 4

1. आचार्याधीनो भवान्यत्राधर्माचरणात् ।

Exercise 5

1. निशामय तदुत्पत्तिं विस्तराद्गदतो मम । 2. त्वं लोकस्य वाल्मीकिः, मम पुनस्तात एव । 3. तस्मै कोपिष्यामि, यदि तं प्रेक्षमाणात्मनः प्रभविष्यामि । 4. कच्चिद्भर्तुः स्मरसि सुभगे त्वं हि तस्य प्रियेति । 8. कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम् । को विदेशः सविद्यानां

कः परः प्रियवादिनाम् ॥ 11. दैवायत्तं कुले जन्म मदायत्तं तु पौरुषम् । 12. तेषामाविरभूद् ब्रह्मा सर्वलोकपितामहः ।

Exercise 7

2. तस्मिञ्जीवति जीवामि म्रियमाणे म्रिये पुनः । 8. आः क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति ।

Exercise 8

1. लूयते केदारः स्वयमेव । 3. विषवृक्षोऽपि संवर्ध्य स्वयं छेत्तुमसाम्प्रतम् । 7. हन्ति नोपशयस्थोऽपि शयालुर्मृगयुर्मृगान् । 10. माऽधिष्ठा निर्जनं वनम् ।

Exercise 9

5. अलं महीपाल तव श्रमेण । 6. मृत्यवे त्वा परिददामि ।

Exercise 10

3. स्वाध्यायान्न प्रमदितव्यम् । 5. संमानाद् ब्राह्मणो नित्यमुद्विजेत विषादिव । 6. अल्पमप्यस्य धर्मस्य त्रायते महतो भयात् । 7. इद-महमनृतात्सत्यमुपैमि । 9. पाहि नो धूर्तेरराव्णः (Rg.) 10. बिभेत्यल्प-श्रुताद्वेदो मामयं प्रहरेदिति ।

Exercise 11

1. विचित्रा हि सूत्राणां कृतिः पाणिनेः । 3. See Appendix C. 4. न जातु कामः कामानामुपभोगेन शाम्यति । 6. विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः । यशसि चाभिरुचि (व्यसनं श्रुतौ) प्रकृति सिद्धमिदं हि महात्मनाम् ॥ 8. नेदं संभाव्यते त्वयि । 9. नरपतौ भूषणविक्रयं को नाम संभावयेत् । 13. तदत्रभवान्मां (नाट्य) शास्त्रे प्रयोगे च विमृशतु ।

Exercise 12

1. ते च प्रापुरुदन्वन्तं बुबुधे चादिपूरुषः । 7. रामो द्विनं

विभाषते । 11. प्रायः समापन्नविपत्तिकाले धियोऽपि पुंसां मलिनीभवन्ति ।

Exercise 13

1. परुद्भवान्पटुरासीत्, ऐषमस्तु पटुतरः । 5. तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च । 9. कस्तदद्धा वेद यच्छ्वो भविता (श्रीगान्धिचरिते) । 14. नोलूकोऽप्यवलोकते यदि दिवा सूर्यस्य किं दूषणम् ।

Exercise 14

1. प्राप्ते तु षोडशे वर्षे पुत्रे मित्रवदाचरेत् । 3. क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः । 4. एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् । 6. न खलु तामभिक्रुद्धो गुरुः ।

Exercise 15

3. उपानद्गूढपादस्य ननु चर्मावृतेव भूः । 12. तपोधनानां हि तपो गरीयः । 14. उत्तरं रामचरितं तत्प्रणीतं प्रयोक्ष्यते ।

Exercise 16

1. सुलभसलिलावगाहाः पाटलसंसर्गसुरभिवनवाताः ।
प्रच्छायसुलभनिद्रा दिवसाः परिणामरमणीयाः ॥

10. बहुवल्लभा हि राजानः श्रूयन्ते । 15. शरदभ्रचचलाश्चलेन्द्रियैरसुरक्षा हि बहुच्छलाः श्रियः ।

Exercise 17

1. वायुर्वै क्षेपिष्ठा देवता । 12. सौभ्रात्रमेषां हि कुलानुसारि । 14. श्वस्त्वया सुखसंवित्तिः स्मरणीयाधुनातनी ।

Exercise 18

19. निसर्गशालीनः स्त्रीजनः ।

Exercise 19

3. आश्चर्योऽस्य वक्ता कुशलोऽनुप्रष्टा । 6. अजर्यं नौ संगतं स्यात् । 14. वेपथुश्च शरीरे मे, त्वक् चैव परिदह्यते । 16. जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः । तानि कृत्याहतानीव विनश्यन्ति समन्ततः ॥

SECTION IV.

Exercise 1

6. परायत्तः प्रीतेः कथमिव रसं वेत्तु पुरुषः । 10. विप्रकृतः पन्नगः फणां कुरुते । 12. मितं च सारं च वचो हि वाग्मिता ।

Exercise 2

12. तीर्थान्मयाऽभिनयविद्या शिक्षिता । 14. अर्थानामीशिषे त्वं वयमपि च गिरामीश्महे (यावदर्थम्) ।

Exercise 3

9. उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः । 17. अन्धायास्तं सुतं मन्ये यस्य माता न पश्यति ।

Exercise 4

11. भगवते च्यवनाय मां प्रणिपातय । 13. रघुकुलक्रमागता वसिष्ठवाल्मीकिप्रभृतयो मां परित्रायन्ताम् ।

Exercise 5

2. सुहृज्जनसंविभक्तं हि दुःखं सह्यवेदनं भवति ।

Exercise 6

9. भोजनवेलातिक्रमे चिकित्सका दोषमुदाहरन्ति ।

Exercise 7

12. भूष्णु वै सत्यम् । (इति काठके)

Exercise 8

1. यथा गवां सहस्रेषु वत्सो विन्दति मातरम् । तथा पूर्वकृतं कर्म कर्तारं प्रतिपद्यते ॥ 6. यस्ते छन्दः । 8. न ह्युत्पथप्रस्थितः कश्चिद् गन्तव्यं स्थानं गतः ।

Exercise 9

10. किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

Exercise 10

1. रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः । 3. सद्य एव सुकृतां हि पच्यते......काङ्क्षितम् । 4. यदेवोपनतं दुःखात् सुखं तद्रसवत्तरम् । or सुखं हि दुःखान्यनुभूय शोभते घनान्धकारेष्विव दीपदर्शनम् । 5. तुल्यप्रतिद्वन्द्वि बभूव युद्धम् । 6. अनिर्वेदप्राप्याणि श्रेयांसि । 7. अहो परावृत्तभागधेयानां दुःखं दुःखानुबन्धि । 9. अयं पटः सूत्रदरिद्रतां गतः । 10. शिवास्ते पन्थानः सन्तु । 11. न तर्हि प्रागवस्थायाः परिहीयसे ।

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APPENDIX (C)

Maxims and Proverbs

1. संहतिः श्रेयसे स्थेम्ने भिदा विध्वंसकारिणी । (our own)
   United we stand ; divided we fall.
2. पतनान्ताः समुच्छ्रयाः ।
   अत्यारूढिर्भवति महतामप्यपभ्रंशनिष्ठा ।
   All rise must end in a fall.
3. अतिदर्पे हता लङ्का ।
   Pride goeth before a fall.
4. उपकारः प्रत्युपकारेण निर्यातयितव्यः ।
   One good turn deserves another.
5. अतिपरिचयादवज्ञा भवति ।
   मलये भिल्लपुरन्ध्री चन्दनतरुकाष्ठमिन्धनं कुरुते ।
   लोकः प्रयागवासी कूपे स्नानं समाचरति ।
   Familiarity breeds contempt.
6. हिताहितं वीक्ष्य निकाममाचरेत् ।
   Look before you leap.
7. अविवेकः परमापदां पदम् ।
   Indiscretion is the greatest cause of misery.
8. निरस्तपादपे देशे एरण्डोपि द्रुमायते ।
   A figure among cyphers.
9. पिशाचानां पिशाचभाषयैवोत्तरं देयम् ।
   In Rome do as the Romans do.
10. या यस्य प्रकृतिः स्वभावनियता केनापि न त्यज्यते ।
    It is hard to break an old hog of her habit.

11. अध्रुवाद् ध्रुवं वरम् ।
वरमद्य कपोतः श्वो मयूरात् ।
वरं तत्कालोपनता तित्तिरी न दिवसान्तरिता मयूरी ।
वरं सांशयिकान्निष्कादसांशयिकः कार्षापणः ।
A bird in hand is worth two in the bush.

12. तदेतद् घुणोत्कीर्णाक्षरमिव ।
This is only accidental.

13. वृद्धा वेश्या तपस्विनी ।
वृद्धा नारी पतिव्रता ।
A wolf in lamb's clothings.

14. दूरतः पर्वता रम्याः ।
Distance lends charm to things.

15. लोके गुरुत्वं विपरीततां वा
स्वचेष्टितान्येव नरं नयन्ति ।
Man is the architect of his own fortune.

16. निजसदननिविष्टः श्वा न सिंहायते किम् ।
Every cock fights best on its own dung-hill.

17. मन्दोऽप्यविरतोद्योगः सदा विजयभाग्भवेत् ।
Slow and steady wins the race.

18. न मुनिः पुनरायातो न चासौ वर्धते गिरिः ।
If the sky falls, we shall catch larks.

19. भक्षितेऽपि लशुने न शान्तो व्याधिः ।
कृतश्च शीलविभ्रंशः, न चानङ्गः शमं गतः ।
Even the commission of the sin has not brought me nearer the fulfilment of my object.

20. याचको याचकं दृष्ट्वा श्वानवद् घुर्घुरायते ।
Two of a trade seldom agree.

21. अपि धन्वन्तरिर्वैद्यः किं करोतु गतायुषि ।

There is no remedy against death.

22. इतो भ्रष्टस्ततो नष्टः ।

बन्धनभ्रष्टो गृहकपोतश्चिल्लाया मुखे पतितः ।

वृश्चिकविषभीतः सर्पेण दष्टः ।

Out of the frying pan into the fire.

23. सैषा महतो वंशस्तम्बाल्लट्वाऽनुकृष्यते ।

This is an instance of the mountain in labour.

24. मृगा मृगैः सङ्गमनुव्रजन्ति ।

Birds of a feather flock together.

25. नहि कस्तूरिकामोदः शपथेन विभाव्यते ।

Profession is no proof.

26. मौनं स्वीकारलक्षणम् ।

Silence is half-assent.

27. दारिद्र्यदोषो गुणराशिनाशी ।

A light purse is a heavy curse.

28. चक्रवत्परिवर्तन्ते दुःखानि च सुखानि च ।

To every spring there is an autumn.

29. खलः करोति दुर्वृत्तिं नूनं फलति साधुषु ।

The mischief of the wicked reacts on the good.

30. कस्यात्यन्तं सुखमुपनतम् ।

Christmas comes but once a year.

31. सतां हि सन्देहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः ।

The tendencies of the minds of the noble are a decisive factor in matters of doubt.

32. स्वहस्तेनाङ्गारकर्षणम् ।

This is drawing down ruin upon yourself with your own hands.

33. इदमरण्ये रुदितमिव ।

This is a cry in the wilderness.

34. भिन्नरुचिर्हि लोकः ।

Tastes differ.

35. सूचिप्रवेशे मुसलप्रवेशः ।

This is the thin end of the wedge.

36. न ऋते श्रान्तस्य सख्याय देवाः । (Ṛg.)

God helps those who help themselves.

37. पिठरं क्वथदतिमात्रं निजपार्श्वानेव दहतितराम् ।

Anger burns.

38. दूरस्था द्राक्षा लब्धुमपारयताऽम्लेत्युक्त्वा त्यज्यते ।

Grapes are sour.

39. नियतिः केन लङ्घ्यते ।

Fate is inexorable.

40. उत्पतितोपि हि चणकः शक्तः किं भ्राष्ट्रकं भङ्क्तुम् ।

A weakling, howsoever try he may, cannot injure the strong.

41. न बिडालो भवेद्यत्र तत्र क्रीडन्ति मूषकाः ।

When the cat is away, the mice will play.

42. ब्रुवते हि फलेन साधवो न तु कण्ठेन निजोपयोगिताम् ।

Good men prove their usefulness by deeds and not by words.

43. अनुक्तमप्यूहति पण्डितो जनः ।

The wise make out even what is implicit.

44. स्वभावो दुरतिक्रमः ।

You cannot go against your nature.

45. न रम्यमाहार्यमपेक्षते गुणम् ।

Beauty requires no paint.

46. सहसा विदधीत न क्रियाम् ।

One should not act precipitately.

47. साहसे श्रीः प्रतिवसति ।

अनिर्वेदप्राप्याणि श्रेयांसि ।

न साहसमनारुह्य नरो भद्राणि पश्यति ।

The brave win the fair. Nothing venture, nothing gain.

48. लोके गुरुत्वं विपरीततां वा स्वचेष्टितान्येव नरं नयन्ति ।

Man is the architect of his own fortune.

49. स सुहृद् व्यसने यः स्यात् ।

A friend in need is a friend indeed.

50. स्खलनधर्माणो मनुष्याः ।

To err is human.

51. किमिष्टमन्नं खरसूकराणाम् ।

रत्नोपहारैः किमु मर्कटानाम् ।

Why cast pearls before swine ?

52. संशयात्मा विनश्यति ।

There is no future for the sceptic.

53. साधुकारी साधुर्भवति ।

Noble is he who nobly acts.

54. शठे शाठ्यं समाचरेत् ।

Give tit for tat.

55. सन्दीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ।
न कूपखननं युक्तं प्रदीप्ते वह्निना गृहे ।

While the grass grows, the horse starves.

56. इन्द्रोपि लघुतां याति स्वयं प्रख्यापितैर्गुणैः ।

Self-praise is derogatory.

57. स्वगुणाविष्क्रियादोषो नास्ति भूतार्थशंसिनः ।

A person stating facts does not offend by recountig his own merits.

58. खलः सर्षपमात्राणि परच्छिद्राणि पश्यति ।
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति ॥

The mote thou seest in the eyes of others, but not the beam in thine own.

59. आमुखापाति कल्याणं कार्यसिद्धिं हि शंसति ।

Morning shows the day.

60. सानुषङ्गाणि कल्याणानि ।

Good fortunes come in a train.

61. विपद् विपदमनुबध्नाति ।
सङ्घचारिणोऽनर्थाः ।

Misfortunes come by shoals.

62. पयोपि शौण्डिकीहस्ते वारुणीत्यभिधीयते ।

Evil breeds suspicion.

63. कं कालो न कवलयति ।

Who can escape death ?

64. सत्यमेव जयते नानृतम् ।

Truth triumphs and not falsehood.

65. गवेषते केलिवनं प्रविष्टः क्रमेलकः कण्टकजालमेव ।

The evil-minded have an eye for faults only.

66. नहि बन्ध्या विजानाति गुर्वीं प्रसववेदनाम् ।

An idler has no idea of others' labour.

67. संहतिः कार्यसाधिका ।

Union is effective.

68. निःसारस्य पदार्थस्य प्रायेणाडम्बरो महान् ।

Much cry and little wool.

69. अङ्गीकृतं सुकृतिनः परिपालयन्ति ।

The virtuous abide by their undertakings.

70. आम्रान् पृष्टः कोविदारानाचष्टे ।

Is questioned one thing and replies another.

71. तत्त्वावबोधैकरसो न तर्कः ।

Reason does not essentially lead to the knowledge of reality.

72. सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः ।

How can darkness and the sunshine co-exist ?

73. सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः ।

Something is better than nothing.

74. नहि···प्रभवति परवत्ता कर्तुमात्मप्रियाणि ।

A dependant cannot have his own way.

75. हंसो हि क्षीरमादत्ते तन्मिश्रा वर्जयत्यपः ।

APPENDIX (D)

(Certain Forms in the "Hints" explained)

SECTION I

Exercise 2

अन्तःकरणप्रवृत्तिप्रमाणिका (the correct form) = अन्तःकरणस्य प्रवृत्तिः प्रमाणं यस्याः सा. °प्रमाणका is by oversight put down as correct.

Exercise 5

आत्ययिकम् = अत्ययः नाशः प्रयोजनमस्य.

Exercise 21

अन्वायतते = लट् from अनु–आ– √यत् 1 *A.*, to depend upon.

Exercise 26

दुःखसब्रह्मचारिन् means a fellow-sufferer. This is a figurative use of सब्रह्मचारिन् which primarily means a fellow-student of the same Veda. प्राग्दश् *m.* one who looks out. प्राक् *ind.* means 'before', 'in front of'; hence out. प्रत्यक् *ind.* means inwardly. *Cf.* 'प्रत्यगात्मन्', inner soul.

Exercise 29

पौण्डरीकम् = पुण्डरीकाणामिदम्। पुण्डरीक is a white lotus. For 'garland' we have माला *f*, स्रज् *f.* माल्यं, आपीडः, शेखरः.

SECTION II

Exercise 1

शीधुनि, शीधु is neuter also. शीधु विशदम् (Bh. Śṛngāra, 88). विप्रतिषेधसि = वि–प्रति–सेधसि from √सिध् 1 P. व्याहंसि from वि–आ–√हन् 2 P.

Exercise 3

पच्यन्ते इति कर्मकर्तरि प्रयोगः.

Exercise 5

अन्वसरत् is लङ् from अनु–√सृ 1 P. आसादयत्, लङ् from आ–√सद् 10. समसृज्यन्त, लङ्, pass. from √मृज् with सम्. प्रोक्ष्यन्त Past pass. from प्र–√उक्ष् 1 U.

Exercise 8

विचेष्यामि, लृट् from √चि with वि to look for. अभनिविशन्ते, from √विश् to enter. With अभिनि it takes the Atm. संरोक्ष्यन्ति लृट् from √रुह् 1P. with सम्.

Exercise 9

वत्स्यामः—लृट् from वस् 1P.

Exercise 10

पञ्चपैः = पञ्च वा षड् वा, इति तैः । निमङ्क्ष्यसि, लृट् from नि–√मस्ज् 6 P. गंस्यते, लृट्, pass. from √गम्.

Exercise 12

व्यवस्यतु, लोट् from वि–अव–√सो 4 P.

Exercise 13

व्यादेहि, लोट् from वि–आ–√दा 3 P. सेक्ष्यामि, लृट् from √सिच् 6 P. इहि, लोट् from √इ to go 2 P.

Exercise 15

पायात्, Benedictive mood from √पा 2 U.

Exercise 16

नावकल्पये = न श्रद्दधे, I do not believe.

व्यवास्थास्यत, ऌङ् from वि–अव–√स्था.

Exercise 17

For the use of तृतीया in अध्यर्धहोरया read the Section on Cases in the Inroduction.

Exercise 18

समापम्, लुङ् from सम्–√आप् 5 P.

Exercise 21

ईजे, लिट from √यज् 1 *U*. व्यूदिरे, लिट् from √वद् 1 P. with वि to dispute. With 'वि' in this sense वद् takes the *Ātm.* only. With वि and प्र, however, the *Ātm.* is optional.

Exercise 26

अनीनशत्, लुङ् from √नश् *c*. व्याहारि, लुङ् pass. from वि–आ–√हृ to say, to utter.

Exercise 27

आगमय, लोट् from आ–√गम् *c*. As a noun 'आगम' means knowledge.

Exercise 28

समचरत्—सम्–√चर् is transitive. *Cf.* उभौ लोकौ संचरसीमं चामुं च देवल — Mahābhāṣya.

Exercise 33

आसीदत्, लङ् form √सद् with आ, 10, which optionally takes णिच्. Hence both आसीदत् and आसादयत् are correct.

Exercise 35

मा प्रविक्षत्, लुङ् from √विश without the augment अ.

SECTION III

Exercise 7

प्रास्थिषि, लुङ् from √स्था witk प्र, 1 Per. sing. व्यच्छिनत्, लङ् from √छिद् with वि. उपयेमे, लिट् from √यम् with उप to marry. With this prefix in this sense, √यम् takes the Atm. by Pa.
उपाद्यमः स्वकरणे I. 3. 56.

Exercise 8

तरुतिरस्कृत = screened behind a tree. √तिरस्कृ primarily means to cover, to hide, to place obliquely; it is only secondarily that it means 'to insult.' पारिपन्थिकः = परिपन्थं तिष्ठति. √मुष् ९ P. also means to rob, to loot.

Exercise 12

प्रतिबधान = लोट् from प्रति- √बन्ध् ९ P.

Exercise 13

अनीषत्कर, difficult. 'ईषत्कर' is easy.

Exercise 14

व्याक्षेपणीयः = fit to be postponed, वि–आ– √क्षिप् 6 P. means to delay. अध्यैयि and अजाये are Past Imperfect forms from अधि– √इ 2 *A* and √जन् 4 *A*.

Exercise 18

औपहारिकम् = उपहाराणां समूहः । प्रातिवेश्यः, a next-door neighbour. See कुल्लूक on Manu. सर्वपथीना = सर्वान् पथो व्याप्नोति.

Exercise 19

पर्युषितम् = परि-उषितम्, stale. कार्यान्तरान्तरायमन्तरेण = without (अन्तरेण) interference (अन्तराय) with some other business (कार्यान्तर).

SECTION IV

Exercise 4

उपढौकयिष्यामः, लृट् from **√ढौक्** 1 *A*, *c*. **√ढौक्** means to go; it is generally used with **उप.** *Cf*. Panj. **ढुकना.**

Exercise 5

(मा)ऽवमंस्थाः, लुङ् from **अव-√मन्** 4 *A*., without **अट्.**

Exercise 6

(मा) त्वरिष्ठाः, लुङ् from **√त्वर्** 1 *A*,, without **अट्.**

Exercise 8

कल्पयेः, लिङ् from **√क्लृप्** I A, c. The root has the sense 'to pare' ~~only when it is used~~ with the causative suffix **णिच्.**

Exercise 11

सर्वातिरिक्ता = सर्वेभ्योऽतिरिक्ता. *Cf*. **सर्वातिरिक्तसारेण** (Raghu).

Exercise 13

असंविदान *pr. p.* from **सम्-√विद्** with **नञ्.** When Intransitive, **सम्-√विद्** is *Atmanepadi*.

Exercise 18

विववार, लिट् from **वि-√वृ** 5U. to betray, to disclose. **निजगाद, लिट्** from **√गद्** with **नि** to speak.

Exercise 22

ववौ, लिट् from **√वा** 2 P. to blow. **अन्वैज्जत, लङ्** from

अनु-√इष् 6 P. to search for, to seek. आपेदे=लिट् from √पद् 4 A. with आ.

Exercise 23

अवधिषम्, लुङ् from √हन् 2 P. 1 Per. sing.

Exercise 34

अरुज्यत, उपातप्यत and व्याधीयत are Past Imperfect pass. forms from √रुज् 6 P., उप-√तप् and वि-आ-√धा.

Exercise 36

व्यत्यरिच्यत, Past Imp. from वि-अति-√रिच् 7 U. 'to empty'. It is a कर्मकर्तृ-प्रयोग. Now it means 'to be in excess of'.

Exercise 38

भृतिनिर्वेशः = भृतिभोगः, use of the wages.

Exercise 41

बभार, लिट् from √भृ 1 P, 3. to support, to nourish.

Exercise 43

आध्यायन्ति = उत्कण्ठापूर्वकं स्मरन्ति. Mark the force of आङ्.

Exercise 48

प्रस्मरन्ति = forget. विधेयीकृतः = overcome.

Exercise 49

आगतिः = आगमः, arrival. समवेत्, लङ् from सम्-√विद् 2 P. It is transitive here ; hence no Ātm.

Exercise 59

यमधानी *f.*= the abode of Yama. यमो धीयतेऽत्रेति. *Cf.* राजधानी, सक्तुधानी.

Exercise 60

व्ययेत्, लिङ् from √व्यय् 10. to spend.

Exercise 61

कन्याललाम is from कन्याललामन् *n.* महच्चोद्विजत = महत् च उद्विजत from उद्–√विज् 6 A.

Exercise 64

आजि *f.* = a battle, a war. गोपायसि is from √गुप् 1 P. परीप्ससि, desiderative from √आप् 5 P. with परि. Cf. पर्याप्तिः स्यात् परित्राणम् (Amara).

Exercise 66

पञ्चाशीतिवर्षता = पञ्चाशीतिं वर्षाणि भूतः = पञ्चाशीतिवर्षः, तस्य भावः.

Exercise 68

प्रियसख is Voc. sing. 'सखि' at the end of a Tatpuruṣa comp. changes to 'सख'. चेतयते and वदयते are both from √चित् and √विद् to feel, of the 10th conj. From these roots we have the nouns चेतना *f.* and वेदना *f.*

APPENDIX (E)

ENGLISH-SANSKRIT GLOSSARY.

Able *a* क्षम, योग्य, प्रभु; गुणिन्, व्युत्पन्न.

Abode *s* वासः, गृहं, निकेतनं, वेश्मन् *n* सदनं, आलयः.

Abnormal *a* अस्वस्थ, विकृतिमत्; अप्राकृत.

Abound *v. i.* (within, in) सं-कॄ, पॄ *pass.*

Abounding *a* प्रचुर, प्रभूत, बहुल.

Absence *s* अनुपस्थितिः *f* असंनिधिः, असंनिकर्षः.

Absence of mind *s* शून्यमनस्कता, विगतचेतनत्वं.

Absence of (the) sun *s* सूर्यापायः, सूर्याभावः.

Absent *a* असंनिहित, अनुपस्थित.

Abundant *a* प्रचुर, प्रभूत, बहुल.

Abuse *v. t.* आक्रुश् *1 P*, अपवद् *1 P*, अप-भाष् *1A*, शप् *1 U.* —*s* अपवादः, अपभाषणं, शापः.

Accept *v. t.* ग्रह् *9 U*, अङ्गीकृ *8 U*, स्वीकृ *8 U*. प्रतिग्रह् *9 U*, प्रतिपद् *4 A*, प्रतिइष् *6 P*.

Acceptance *s* अङ्गीकारः, परि-प्रति—ग्रहः, प्रतिपत्तिः *f*.

According to (that) तदनुसारेण, तदनुरोधेन.

Accost *v. t.* आलप् *1 P*, सम्बुध् *c.* आभाष् *1 A*.

Accrue (from) *v. i.* उद्-स्था *1 P*.

Accusation *s* अभियोगः, अभिशंसनं.

Accuse *v. t.* अभिशंस् *1 P*, अभियुज् *7 A*, दुष् *c*.

Accuser *s* अभियोक्तृ, अभियोगिन्.

Accustomed (to) *a* अभ्यस्त, उचित.

Ache *v. i.* पीड् *Pass,* व्यथ् *1 A.*

Ache (Head-) शिरोऽर्त्तिः *f.,* शीर्षवेदना.

'Ache for a fight' युद्धार्थं समुत्सुकी-भू.

Acquire *v. t.* अर्ज् , *10 P.,* सम्—आसद् *c,* अधिगम् *1 P.,* अवआप् *5 P.*

Acquisition *s* अर्जनं, अधिगमः, अवाप्तिः *f.*

Acquit *v. t.* दोषात् मुच् *c.*

Act *s* कर्मन् *n,* कृतिः *f,* क्रिया, चेष्टितं.

Act (bravely) वीरवत् वृत् *1 A. or* आचर् *1 P.*

Active *a* उद्योगिन्, अनलस.

Addicted (-to) व्यसनिन्, प्रसक्त.

Adjust *v. t.* सम्-धा *3 U.*

Admirable *a* प्रशस्य, श्लाघ्य.

Admire *v. t.* प्रस्तु *2 U,* प्रशंस् *1 P,* श्लाघ *1 A.* -Ation प्रशंसा, स्तुतिः, श्लाघा, वर्णना, सं-उत्-कीर्तनं.

Adore *v. t.* अर्व् *1 P.,* अभि-अर्च्, पूज् *10 U,* अर्ह् *1 P.*

Adorable *a* पूज्य, अर्चनीय, अर्हत्.

Adorn *v. t.* भूष् *10 U,* अलंकृ *8 U.* परिष्कृ *8 U.*

Adornment *s* अलङ्कारः, अलङ्करणं, भूषा *f,* परिष्कारः; 'a. of the body' परिकर्मन् *n.*

Advance *v. i.* प्र-सृ *1 P.*

Advancement *s* समुन्नतिः *f,* अभिवृद्धिः.

Adverse *a* प्रतिकूल, वाम.

Adversity *s* विपद् *f,* विपत्तिः *f,* व्यृद्धिः *f.*

Aerial (car) *s* विमानः-नं, व्योमयानं.

Affable *a* सुशील; प्रियवादिन्.

Affect *v. t.* स्पृश् *6 P.* विकृ *8 P.*

Affectionate *a* स्निग्ध, अनुरक्त.

Affectionately *adv.* सस्नेहं, सप्रणयं, सप्रेम.

Affirm *v. t.* प्रतिज्ञा *9 A.*

After *adv.* पश्चात्, ऊर्ध्वं, अनन्तरं.

After (to be—) अनु-सम्-

धा *3 U*, वि-चि *5 U*, गवेष् *10 A*.

Afternoon *s* अपराह्णः.

Again (and again) भूयो भूयः.

Agency *s* कर्तृत्वं, नियोगिवर्गः.

Agent *s* प्रतिहस्तः, प्रतिनिधिः.

Aggravation *s* वृद्धिः, उपचयः.

Agree(to) *v. t.* अनुमन् *4A*.

Agreeable *a* रम्य, सुख, सुभग, अभिमत, मनोज्ञ.

Aim *s* लक्षं, लक्ष्यं, शरव्यं.

Aimlessly *adv.* विनैव लक्ष्यं; अकारणं, अहेतुकं ।

Alarm *s* त्रासः, शङ्का *f*; भयध्वनिः.

Alarm *v. t.* प्राक् सूचनां दा *3 U*; संत्रस् *c*; भी *3 P. c.*

Alas *ind.* हा, हन्त, अहह.

Alert *a* जागरूक, दक्ष, सावधान.

Alienate *v. t.* वि-अपरक्त *a.* कृ *8 U*.

Alive *a* जीवत्, सचेतन.

Alive (to be—to) अभिज्ञ (with gen.)

Alleviate *v. t.* लघू-कृ, उपशम् *c*, लघयति (*D*), निर्वा *c* (निर्वापयति).

All-in-all *s* सर्वस्वं.

All-sustainer *s* सर्वस्य धातृ.

All-wise *a* सर्वज्ञ, सर्वविद्.

Allow *v. t.* अनुज्ञा *9 U*.
—(for) न गण् *10 U*.

Ally *s* सहायः, पक्ष्यः, गृह्यः.

Alms *s* भिक्षा, भैक्षं.

Ambush *s* उपशयः.

Amenity *s* मनोज्ञता—*(pl.)* मनोज्ञवृत्तयः.

Ample *a* पर्याप्त, पुष्कल.

Anecdote *s* कथानकं, उपाख्यानं, ऐतिह्यं.

Annoyance *s* परिखेदः, बाधः.

Anoint *v. t.* लिप् *6 P.*, दिह् *2 U*, समालभ् *1 A*; अभिषिच् *6 P*.

Anointment *s* लेपः, उपदेहः, समालम्भनं; अभिषेचनं.

Anxious *a* उत्सुक, उत्कण्ठित, उन्मनस्; सचिन्त.

Appall *v. t.* भयं आ-धा *3 U.*, भीष् *A. c. fr.* भी *3. P.*

Appalling *a* भीतिजनक, भयावह.
Appear *v. i.* प्रतिभा *2 P.*, प्रतिइ *4 A.*
Appreciate *v. t.* विज्ञा *9 P.*, विविच् *7 U.*
Appreciation *s* गुणदोष-विवेचनं.
Approach *v. t.* उपइ *2 P*, उप-सृप् *1 P.*, उपश्लिष् *4 P.*
Approbation *s* साधुवादः, प्रशंसा.
Appropriate *a* उपपन्न, युक्त, साधु, समीचीन.—'a. to the occasion' प्रस्तावसदृशं.
Approval *s* अनुमोदनं, अभिनन्दनं.
Approve *v. t.* अभि-नन्द् *1 P.* अनु-मुद् *1 A.*
Arch *s* तोरणः-णं.
Archer *s* धनुर्धरः, धनुर्भृत्, धन्विन्, निषङ्गिन्.
Arduous *a* यत्नसाध्य.
Argue *v. t.* तर्क् *10 A*, विचर् *c*; विवद् *1 A.*
Arm *s* बाहुः, भुजः; शस्त्रं, आयुधं.
Arm *v. t.* सन्नह् *4 U*, सायुध *a* कृ.
Armour *s* सन्नाहः, वर्मन् *n.*
Arrest *s* आसेधः, धरणं, बन्धनं.
Arrest *v. t.* धृ *1 U*, प्रग्रह् *9 U.*
Arrival *s* अभ्यागमः.
Arrive (at) *v. i.* आसद् *1 P. or 10.*
Arrogance *s* स्मयः, आहोपुरुषिका.
Art *s* कला *f.* —Ful *a* चतुर, धूर्त्त, मायिन्.
Arts (of peace and war) सन्धिविग्रहविधयः.
Artifice *s* उपायः, व्यपदेशः, व्याजः.
Artificial *a* कृतक, कृत्रिम.
Around *adv.* परितः.
Ascetic *s* यतिः, तपोधनः, तपस्विन्, तापसः.
Ascetic power *s* तपःप्रभावः.
Ask for *v.* याच् *1 U*, भिक्ष् *1 A.*
Aspect *s* अवस्था.
Assemble *v. i.* एकीभू *1 P*, संवृत् *1 A*, सं-नि-पत् *1 P.*

सम्-अव-इ 2 *P*.

Assembly *s* संनिपातः, समाजः, समवायः.

Assign *v. t.* प्र-उप-क्लृप् *c*, नियुज् *7 U*; निर् दिश् *6 U*.

Assignment *s* प्रकल्पना, नियोगः; निर्देशः.

Associate *v. i.* संसृज् *4 A.*, सम् गम् *1 A*, उपस्था *1 A*.

Association *s* संसर्गः; सभा, सदस् *f. n*, परिषद् *f*.

Association (of ideas) संकल्पयोगः.

Assume *v. t.* क्लृप् *c*, आ स्था *1 P*, आ धा *3 U*.

Assume (a form) *v. t.* आ स्था *1 P.*, आधा *3 U*.

Astonish *v. t.* विस्मि *c* (विस्मापयते).

Astonishment *s* विस्मयः.

Atanyrate सर्वथा.

At-daggers-drawn सदाबद्धवैर.

At-hand संनिहित, संनिकृष्ट.

At-logger-heads(to be—) विवद् *1 A*, कलिं प्रारभ् *1 A*, कलहायते (D).

Atmosphere *s* अंतरिक्षं,गगनं; (*fig*) अवस्थितिः *f*, वातावरणं.

Attach *v. t. & i.* आसञ्ज्, अनुरञ्ज् *c*; स्पृश् *pass*, लिप् *pass*.

Attachment *s* आसक्तिः, अनुरक्तिः, अनुरागः.

Attack *v. t.* आक्रम् *1 P*, अवस्कन्द् *1 P*.

Attain *v.t.* अवाप् *5 P*,लभ् *1 A*.

Attainments *s (pl.)* गुणार्जनं

Attend *v. t.* उपस्था *1 A*, संविधा *3 U* ;—a. to अवधा.

Attention *s* अवधानं.

Attentive *a* सावधान, एकाग्र.

Attire *s* वेषः, परिधानं.

Atwill *adv.* स्वैरं कामतः.

Audacious *a* प्रगल्भ; धृष्ट, निर्लज्ज.

Audacity *s* प्रागल्भ्यं; धार्ष्ट्यं.

Audience *s* श्रोतृसमाजः.

Auspices (under the—of) तदाऽश्रित, तदनुगृहीत.

Auspicious *a* शिव, शुभ, कल्याण, पुण्य, मङ्गल्य.

Autocrat *s* अनियन्त्रित-शासनः.

Autumn *s* शरद् *f*, शिशिरः, —रं.
Avail *v. t.* उपकृ *8*, अनुग्रह् *9 U.*
Available *a* प्रयोज्य; प्राप्य, सुलभ.
Avarice *s* लोभः गर्धः.
Avert *v. t.* शम् *c*, वृ *c*.
Avoid *v. t.* परिहृ *1 U.*
Avoidable *a* परिहार्य.
Awake *v. i.* जागृ *2 P*, प्रतिबुध् *4 A.*
Award *v. t.* दा *3 U.*, वि तृ *1 P*, प्रतिपद् *c*.
Aware *a* सावधान; वेदिन्-ज्ञ *in comp.*
Awe *s* साध्वसं, भयं; आदर-प्रयुक्तं भयं.
Awful *a* घोर, दारुण, भीषण; अतितेजस्विन्, महातेजस्.
Bad *a* दुष्ट, विकृत.
Bad-pen *s* दुष्टा लेखनी.
Bad-workman *s* कुकारुकः.
Ball *s* कन्दुकः -कं.
Bane *s* (*fig*) आधिः, अङ्गारः, कलङ्कः.
Banish *v. t.* निर्वस् *10 U.*
Bank *s* धनागारं.
Bankrupt *a* ऋणशोधना-क्षम.
Bark *v. i.* बुक्क् *1 P*, *10*, भष् *1 P.*
Bark-garment *s* वल्कलं.
Barley *s* यवः.
Barley-meal *s* सक्तु-भोज्य *n*.
Base *a* अनार्य, अपकृष्ट, जघन्य.
Bawd *s* कुट्टिनी, दूती, शंभली.
Beak *s* चञ्चु *f*.
Beast *s* पशुः, मृगः.
Beast (wild—) *s* श्वापदः, वन्यः पशुः.
Beat *v. t.* तड् *10 U.* प्र हृ *1 U.* आहन् *2 P*, अभिहन् *2 P.*
Beating (sound—) भृशं ताडनं.
Beautiful *a* चारु, सुन्दर, अभिराम, मनोज्ञ, अभिरूप.
Beauty *s* चारुता, सौन्दर्य, आभिरूप्यं, रामणीयकं.
Beck and call (at—) स्वायत्त.

Bee *s* मधुकरः, अलिः, द्विरेफः.

Beg *v. t.* याच् *1 U*, प्र, अभि-अर्थ् *10 A.*, भिक्ष *1 A.*

Beg alms भिक्षां याच् *1 A.*

Beggar *s* याचकः, याचनकः, भिक्षुकः, अर्थिन्.

Beg अञ्जलिं बद्ध्वा विज्ञा *c.*, निविद् *c.*, प्र, अभि-अर्थ् *10 A.*

Begin *v. t.* प्र, आरभ् *1 A*, उप, प्रक्रम् *1 A.*

Behave *v. i.* वृत् *1A*, व्यवहृ *1 U*, आचर् *1 P.*

Behest *s* आदेशः, निदेशः, आज्ञा.

Being *s* सत्त्वः-त्त्वं, प्राणिन्.

Believe *v. t.* विश्वस् *2 P* (with loc.), श्रद्धा *3 A*, प्रति इ *2 P.*

Beloved *a* प्रिय, वल्लभ.

Bend *v. t.* नम् *or* आ नम् *c*; *v. i.*—नम् *1 P*, प्रह्वी भू *1 P.*

Bended (on—knees) *a* अन्वाचितजानु.

Beneficent *a* त्यागशील परोपकारिन् (of things) हितकर.

Benificial *a* हित, हितावह; उपकारक.

Benifit *s* उपकारः, हितं, अनुग्रहः; फलं, लाभः ।

Bent (of mind) *s* चित्त-वृत्तिः.

Betel-nut *s* पूगं, ताम्बूलं.

Better *a* वरं, साधुतर, साधीयस्.

Better *v. t.* उद् नी *1 U*, उद् कृष् *1 P*, उद् भू *c.*

Beyond *adv.* परतः, अति-क्रम्य, अतीत्य.

Beyond (the reach of) अविषयः, अगोचरः.

Beyond (one's) strength अतिदुष्कर, दुःशक, अगम्य.

Bickering *s* कलहः, कलिः.

Bile *s* पित्तं.

Bind *v. t.* बन्ध् *9 P.*

Binding *a* अवश्यकर्तव्य; 'the choice is binding' नियन्त्रिता (संयता) स्मि वरणेन.

Birthright *s* जन्मतो लब्धा-धिकारः.

Bit better (a—) कलया साधीयस्, मात्रया श्रेयस्.

Bitterness *s* पारुष्यं, अरुन्तुदता.
Blanket *s* कम्बलः.
Blaze *v. i.* प्रज्वल् *1 P*, सम् इन्ध् *pass.* सं, प्रदीप् *4 A.*
Blaze (a—) *a* अग्निपरीत.
Blazing *a* ज्वलत्, उदर्चिस्.
Bless *v. t.* आशिषा आशास् *2 A.*
Blessed *a* कल्याण, कल्याणिन्, सुकृतिन्, पुण्यात्मन्; 'of blessed memory' पुण्यश्लोकः, सुगृहीतनामधेयः.
Blessing *s* आशिस् *f. (pl.)* आशिषः, सुखानि.
Blind *a* अन्ध, चक्षुर्विकल.
Blindness *s* अन्धत्वं.
Blinding (darkness) अन्धं तमः, अन्धतमसं, सन्तमसं,
Boat *s* नौः, नौका, तरिः, तरी, तरणिः—णी.
Boat *v. t.* नावा विहृ *1 U.*
Bold *a* प्रगल्भ; प्रगल्भवाच्.
Bomb *s* अग्न्यस्त्रं.
Bound (to be—) अवश्यम्भाविन्.
Bow *s* धनुस् *s* चापः-पं, कार्मुकं, शरासनं.
Bow *v. i.* नम्, प्रणाम् *1 P.*, नमस्कृ.
Bow (beneath the sword) खड्गे अवनम्.
Bowman *s* धनुर्भृत्, धनुष्मत्, धन्विन्.
Brake *s* कण्टकखलीनं.
Branch *s* शाखा, विटपः-पं.
Brave *a* शूर, विक्रान्त, पराक्रमशील.
Bravery *s* शौर्यं, पराक्रमः.
Bray *v. i.* गर्द् *1 P*, रास् *1 A.*
Bread *s* अपूपः, पूपः, पिष्टकः.
Break *v. t.* भञ्ज् *7 P.*
Breakfast *s* कल्यवर्तः, प्रातराशः.
Breath *s* प्राणः, श्वासः.
Breathe *v. i.* श्वस् *2 P*, प्राण् *2 P.*
Brevity *s* संक्षेपः, समासः.
Bride *s* वधूः, नववधूः, नवोढा.
Bridge *s* सेतुः, धरणं.
Bridegroom *s* वरः, परिणेतृ.

Brief (be—) संक्षिप् *6 P*, संहृ *1 U.* (with the acc. of वचस् etc.)

Briefly *adv.* संक्षेपतः, समासतः, समासेन.

Brilliant *a* भासुर, भास्वर, भास्वत्. उज्ज्वल, शुचि.

Bring *v. t.* आहृ *1 U.*, आनी *1 U*, 'b. near' उपनी.

Bring (back to life) संजीव् *c*, प्रत्युज्जीव् *c*.

Bring up विनी *1 U*; संवृध् *c*.

Britain *s* आङ्गलदेशः.

Briton *s* आङ्गलः.

Broad *a* पृथु, पृथुल, विस्तीर्ण.

Broad-chested *a* व्यूढोरस्क, कपाटवक्षस्.

Brook *s* नदी, सरित् तरङ्गिणी, तटिनी, स्रोतस्विनी, निर्झरिणी.

Brow *s* भ्रूः *f*.

Brutal *a* क्रूर, नृशंस.

Brute *s* पशुः, नृपशुः.

Brutish श्वापद in comp.

Build *v. t.* निर्मा *2 P*, निर्मा *3 A.* or c. fr. निर्मा; 'to build a bridge' सेतुं बन्ध् *9 P*.

Bullock *s* बलीवर्दः, वृषः, वृषभः.

Buried (in books) पुस्तकपाठव्यग्र.

Burn *v. t.* दह् *1 P*.

Burn (to ashes) भस्मावशेषं कृ.

Bury *v. t.* निखन् *1 P*.

Bush *s* पूर्वकायप्रतिमा *f*.

Business *s* व्यापारः, व्यवसायः; नियोगः; अर्थः; प्रयोजनं.

Busy *a* व्यग्र, व्यापृत.

Buy *v. t.* क्री *9 U*.

Buy off *v. t.* निष्क्री *9 U*.

Buzz *v. i.* गुञ्ज् *1 P*.

Calamity *s* विपद्, विपत्तिः, व्यसनं.

Calf *s* वत्सः, तर्णकः.

Calm *a* प्रशान्त, गम्भीर, धीर.

Calmly *adv.* धीरम्, अनाकुलम्.

Canoe *s* उडुपं, प्लवः, कोलः.

Capable *a* समर्थ, शक्त, प्रभु, योग्य.

Caravan *s* सार्थः.

Care *s* चिन्ता, औत्सुक्यं; प्रयत्नः; रक्षा, अवेक्षा.

Care for *v.* आदृ *6 A*, गण् *10.*
Careful सावधान, अप्रमत्त.
Careworn *a* चिन्ताक्लृश.
Carpenter *s* वर्धकिः,स्थपतिः.
Carry *v. t.* वह् *1 P.*
Carry out *v. t.* अनु ष्ठा *1 P*; 'c. through' पारं नी.
Cart *s* शकटः -टं, शकटी.
Catch (train) काले रेलयानं सम् आसद् *1 P or 10.*
Caught red-handed कर्मगृहीत, रूपाभिग्राहित.
Cause *s* निमित्तं, कारणं, निबन्धनं.
Cause (without a–) अकारण, अनिमित्त, अनिबन्धन.
Celebrate *v. t.* उत्सवेन अभिनन्द् *1 P.*
Celebrated *a* प्रथितयशस्.
Certain Expressed by चित्, चन, *etc. with forms of* किं; निश्चित, असंशय, ध्रुव.
Certainly *adv.* निश्चितं, ध्रुवं, नूनं.
Chair *s* वेत्रासनं.
Challenge *v. t.* आह्वे *1 A.*
Chap (old—) परिचितपूर्वो वटुः.
Character *s* आचारः, वृत्तं, शीलं.
Characteristic *s* लक्ष्मन् *n*, लक्षणं.
Charge *s See* Accusation; अधिकारः, नियोगः.
Chariot *s* रथः, स्यन्दनः.
Charitable *a* दीनवत्सल, दानशील; सदय; अनसूयक.
Charity *s* भूतानुकम्पा, दीनवत्सलता; त्यागः.
Charm *s* मन्त्रः, मनोरमत्वं.
Charming *a* हारिन्, चित्तावर्जक, चित्ताकर्षक.
Cheer *v. i.* (*up*) आ-समाश्वस् *2 P.* —*s* जयध्वनिः.
Cheerful *a* प्रसन्न, प्रसादसुमुख.
Cherish *v. t.* लल् *c*, पुष्, पा *c*, संवृध् *c*.
Chief dish प्रधानं भोज्यपात्रं.
Child *s* पोतः, डिम्भः, शिशुः.
Childhood *s* शैशवं, बाल्यं, कैशोरं.
Choice *s* वरणं; वरः; कामः, रुचिः *f.*

Choked (throat) कलुषः कण्ठः.
Choose *v. t.* वृ 5 *A*, वृ 9 *U*.
Chronic *a* कालिक.
Churn *v. t.* मन्थ् 9 *P*, मथ् 1 *P*, मन्थ् 1 *P*.
Clad (in) वसान, परिदधत्.
Claim *v. t.* अभिमन् 4 *A*, अर्ह् 1 *P*.
Clear *a* प्रसन्न, विशद, अच्छ; व्यक्त, अभिव्यक्त, स्पष्ट.
Clear *v. t.* (the throat) उत्कासनं कृ 8 *U*.
Clemency *s* दया, अनुकम्पा, करुणा.
Clever *a* निपुण, पटु, चतुर, दक्ष, विचक्षण, विशारद.
Climb *v. t.* आरुह् 1 *P*.
Cling *v. i.* सञ्ज् 1 *P*., लग् 1 *P*.
Cloth *s* वस्त्रं, वासस् *n*, वसनं, पटः.
Clothe *v. t.* (oneself) वासः परिधा 3 *U*; वस् 2 *A*.
Coat *s* कञ्चुकः, निचोलः; रो (लो) मन् *n*.
Coat *v. t.* (with tin) त्रपुणा लिप् 6 *P*.
Cobra *s* नागः, फणिन्.
Co-exist *v. t.* एकत्र वृत् 1 *A*, एकत्र अवस्था 1 *A*.
Coin *s* नाणकं.
Cold *a* शीत, शीतल. *s* —शैत्यं; प्रतिश्यायः.
Coldness *s* शैत्यं, जाड्यं.
Colony *s* उपनिवेशः.
Combine *v. t.* संयुज् 7 *U*, c., एकीकृ—*v. i.* मिल् 6 *P*., एकीभू 1 *P*.
Combustible *a* दाह्य.
Come (of a family) (कुले) जन् 4 *A*.
Come off *v. i.* संवृत् 1 *A*, भू 1 *P*.
Comfort *s* सुखं, सौख्यं.
Comfortable *a* सुखद, सुखकर, सुख; क्लेशापह, क्लमविनोदक.
Command *s* आज्ञा, निदेशः, अधिकारः, प्रभुत्वं. —*v. t.* आज्ञा *c*. नियुज् 7 *A*.
Commander *s* सेनानीः, चमूपतिः.
Commit *v. t.* कृ 8 *U*,

आचर् *1 P.* अनुष्ठा *1 P.* 'c. to memory' कण्ठे कृ *2 U.*
Commodity *s* पण्यं, क्रय्यं.
Common *a* साधारण, सामान्य, निर्विशेष.
Company *s* संसर्गः, सम्पर्कः, समागमः, सङ्गः.
Compel *v. t.* बलात् कृ *c.*
Compete *v. i.* स्पर्ध् *1 A,* संघृष् *1 P.* —Tion स्पर्धा, विजिगीषा, संघर्षः.
Competent *a* समर्थ.
Competitor *s* प्रतिस्पर्धिन्, प्रतिद्वन्द्विन्, प्रतियोगिन्.
Compile *v. t.* सम् ग्रह् *9 U*; —Eor *s* संग्रहीतृ—Ation *s* संग्रहः.
Complete *v. t.* समाप् *c,* अवसो *c,* संपृ (पूरयति).—Tion समापनं, निर्वर्तनं; पूर्तिः, समाप्तिः.
Compose *v. t.* (oneself) व्यवस्था *c*; c. verses पद्यं रच् *10.*—Tion *s* बन्धः, प्रबन्धः.
Comrade *s* सहचरः, सखि *m.* मित्रं, वयस्यः, सहायः.
Concede *v. t.* प्रतिपद् *4 A,* अभ्युपगम् *1 P,* वितॄ *1 P.*
Concentrate *v. t.* प्रणिधा *3 U.* सम् धा *3 U.* —Tion *s* णिधानं, समाधिः.
Concern *v. t.* संबन्ध् *9 P.* —*s pl.* व्यापाराः, वृत्तान्ताः.
Condemn *v. t.* निन्द् *1 P,* गर्ह् *1 A,* दुष् *c.*; दण्ड् 10, दण्डं आदिश् —Tion निन्दा, गर्हा, दूषणं; दण्डनं, दण्डाज्ञा.
Condition *s* दशा, भावः, स्थितिः, अवस्था; अभिसन्धिः.
Conduce *v. i.* (to) आवह् *1 P,* भू, क्लृप् *1 A,* संपद् *4 A* (with the dative). —Ive (to), आवह, कर, जनक in comp.
Confess *v. t.* निर्वच् (ब्रू) *2 U,* प्रख्या c, अभ्युपगम्, प्रति-पद् *4 A*—Ion *s* प्रख्यापणं, प्रकाशनं; अभ्युपगमः प्रतिपत्तिः.
Confidence *s* विस्रम्भः, विश्वासः, प्रत्ययः. —Dent *a.* विस्रब्ध, प्रत्ययित, विश्वस्त.
Confine *v.t.* नि-अव-रुध् *7 U.*

—Ment *s* अवरोधः, निग्रहः.

Conform *v. i.* (to) अनुवृत् *1 A*, अनुसृ *1 P*.

Confuse *v.t.* विमुह् c., वि-संभ्रम् c., 'to b c. ed' मुह् *4 P*.

Confused with shame ह्रीमूढ, लज्जापरवश.

Congenital *a* सहज, पितृपैतामह.

Conscience *s* अन्तःकरणं, संज्ञानं.

Conscious *a* अभिज्ञ.

Consent *s* अनुमतिः *f*.

Consequence *s* परिणामः, परिणतिः *f*. अनुबन्धः, उदर्कः.

Consign (to) ऋ *c* (अर्पयति)

Consist (of) Ex. by आत्मक in comp.

Console *v.t.* समाश्वस् *c*, सान्त्व *10*.—Ation समाश्वासः, सान्त्वना.

Conspiracy *s* कपटप्रबन्धः

Constancy *s* दृढा भक्तिः *f*.

Constant *a* स्थिर, दृढ;सतत, सन्तत, अनारत, अविरत, अविश्रान्त

Construct *v.t.* निर्मा *2P*, *3 A*, बन्ध् *9P*.

Consult *v.t.* संमन्त्र् *10 A*, विचर् *c*, विमृश् *6 P*.

Contemplate *v.t.* ध्यै *1P*, चिन्त् *10*.

Continual *a* सतत, सन्तत

Continue (the practice of) प्रसञ्ज् *c*.

Contradict *v.t.* वि प्रति षिध् *1 P*. व्याहन् *2 P*.

Contribute *v.i.* (to) क्लृप् *1 A* (with dat.)

Contrivance *s* उपायः,प्रयोगः.

Control *s* वशः, अधिकारः.

Convene (a meeting) सभां कृ *c*. —*v i*. संमिल् *6 P*.

Convenient *a* उचित, अनुकूल;—Ly यथासुखं,यथावकाशं.

Convince *v.t.* प्रति इ *c*,श्रत् धा *c*. प्रतीतिं कृ *c*.

Convinced *a* प्रत्ययित, विश्वस्त.

Cook *v. t.* पच् *1 P*.; *s* पाचकः, सूदः, सूपकारः.

Copious *a* प्रचुर, प्रभूत.

Coronet *s* चूडा.

Cottage *s* कुटी *f*., कुटीरः-रं.
Country *s* जनपदः; देशः.
Country-life *s* जानपदी वृत्तिः.
Couple *s* मिथुनं, द्वन्द्वं.
Course *s* प्रतिपत्तिः, गतिः.
Cousin *s* पितृव्यपुत्रः.
Covet *v. t.* लुभ् *4 P*.
Coward *s* कातरः, भीरुः,
—Ice *s* कातर्यं, भीरुकता.
Create *v. t.* उत्पद् *c*, सृज् *6 P*. –Tion समुत्पादः, सर्गः, सृष्टिः;—Or *s* कर्तृ, उत्पादयितृ, स्रष्टृ.
Creature *s* जन्तुः, जीवः, प्राणिन्.
Credit (with-), creditably *adv*. श्लाघ्यप्रकारेण.
Creep *v. i.* सृप् *1 P*.
Creeper *s* लता, वीरुध् *f*, प्रतानिनी.
Crime *s* अपराधः, पापं, दोषः.
Criminal *a* or *s* पाप, पातकिन्, कृतापराध; दण्ड्य.
Crocodile *s* मकरः, नक्रः, ग्राहः.
Crop *s* सस्यं.
Cross *v. t.* तॄ *1 P*, उत्तॄ *1 P*, अतिइ *2 P*, अतिक्रम् *1P*.
Cross-grained *a* प्रकृतिवक्र.
Cruel *a* क्रूर, निष्करुण, निर्दय.
Cruelty *s* क्रौर्यं, नृशंसता नैर्घृण्यं.
Crowd *s* जनसंमर्दः, जनौघः.
—*v. t.* आ-सं-कॄ *6 P*, संकुली कृ.
Crowded *a* जनाकीर्ण, जनसंकुल.
Crown *s* मुकुटं/ -टं, किरीटः-टं/
Crown-prince *s* युवराजः.
Crush *v. t.* मृद् *9 P*.
Cry *v. i.* विलप् *1 P*, रुद् *2 P*, परिदेव् *10 A*, वि, आक्रुश् *1 P*, क्रन्द् *1 P*.
Crystal *s* स्फटिकं.
Crystalline *s* स्फाटिक, स्फटिकाच्छ.
Cub *s* शावकः, कलभः.
Cultivate *v. t.* सम् (स्) कृ
Culture *s* संस्कृतिः *f*.
Curb *s* निग्रहः, निरोधः, यन्त्रणा.
Curd *s* दधि *n*.
Curious *a* जिज्ञासाक्रान्त.
Cut *v. t.* छिद् *7 P*. कृत् *6P*, लू *9 U*.

Dacoit *s* दस्युः, अपहारकः, लुण्टाकः.
Daily *a* नित्य, दैनन्दिन.
Dainty *a* स्वादु, सुरस.
Dam *s* धरणः, जलावरणं.
Damp *a* आर्द्र, जलसिक्त.
Dance नृत् *4 P*, नट् *1 P.*
Dancing (light) स्फुरत्, स्पन्दमान.
Dandy *s* सुवसनः, सुभगंमन्यः.
Dark *a* तिमिरावृत, तामस, तमोवगुण्ठित; श्याम, नील, कृष्ण.
Darkness *s* अन्धकारः, तमः *n*, तमिस्रं, ध्वान्तं.
Darling *s* प्रिय, वत्स, तात.
Dash to pieces *a* खण्डशो भञ्ज् *7 P.* शकलीकृ.
Daughter *s* दुहितृ, आत्मजा, सुता, तनया.
Day-after *adv.* श्वस्, 'd. before' ह्यस्.
Dead *a* मृत, उपरत, संस्थित, परासु, व्यसु.
Dead letter *s* लुप्तार्थ वचनं.
Dear *a* प्रिय, दयित, वल्लभ.
Death *s* मृत्युः, मरणं, निधनं.
Debt *s* ऋणं, उद्धारः.
Deceit *s* छलं, कपटं, वञ्चना, कैतवं, अतिसन्धानं, विप्रलम्भः.
Deceitful *a* प्रतारकः, मायिन्, मायाविन्, विप्रलम्भकः.
Decide *v.* t. निर्णी *1 U*, व्यवसो *4 P.* निश्चि *5 U.*
Decided *a* निर्णीत, व्यवसित.
Decidedly *adv.* सनिश्चयं, दृढं.
Declaration *s* ज्ञापनं, प्रख्यापनं; प्रतिज्ञानं, उपन्यासः.
Declare *v. t.* उदाहृ *1 U*, प्रख्या *c*; प्रतिज्ञा *9 A.*
Defeat *v. t.* पराजि *1 A.*
Defeat *s* पराभवः, पराजयः.
Defect *s* दोषः, त्रुटिः *f.*, छिद्रं.
—Ive *a* विकारवत्, दुष्ट, सदोष, सावद्य.
Defence *s* रक्षणं, रक्षा, गुप्तिः.
Defend *v. t.* परि रक्ष् *1 P.*
Degrees (by—) क्रमेण.
Deity *s* देवः, देवता *f.* सुरः, दैवतं.
Deity (in human form) नरदेवः.
Delay *v. t.* विलम्ब *c*, व्या-

क्षिप् *6 P.* —*v. i.* विलम्ब् *1 A*, चिरयति. —*s* विलम्बः.

Delicious *a* स्वादु, रुचिर, सुरस.

Delight *s* आह्लादः, प्रीतिः, परितोषः.

—*v. t.* हृष् *c*, मुद् *c*. ह्लाद् *c*. परि-सं-तुष् *c*.

Delightful *a* कान्त, रम्य.

Delude मुह् *c.*, वञ्च् *10 A*.

Dense *a* घन, निबिड, सान्द्र, नीरन्ध्र, गहन, निरन्तर.

Depend *v. i.* (upon) उपजीव् *1 P.*, आयत् *1 A* (with loc.), अन्वायत् *1 A* (with acc.)

Dependent *a* परायत्त, पराधीन, परवत्.

Deposit *v. t.* निक्षिप् *6 P*, न्यस् *4 P*.

Deprive *v. t.* विना कृ *8 U*.

Derivative *s* व्युत्पन्नः शब्दः.

Desert *s* धन्वन् *m., n*, मरुः, मरुस्थलं.

Desert *v. t.* त्यज् *1 P*, रह् *10*, विसृज्, उत्सृज् *6 P*.

Deserve *v. t.* अर्ह् *1 P*.

Deserving *a* अर्हत्, गुणवत्.

Design *s* अभिप्रायः, अर्थः, आकाङ्क्षा. *f*.

Desire *v. t.* इष् *6 P*. वाञ्छ्, अभिलष् *1, 4 P*. कम् *1 A*, स्पृह् *10*.

Desirous *s See* Anxious.

Desist (from) *v. i.* विरम् *1 P*.

Despair *s* निर्वेदः वैक्लव्यं.

Despair *v. i.* निर्विद् *4 A*.

Despise *v. t.* अवधीर् *10*, अधिक्षिप् *6 P*.

Destination *s* गन्तव्यं स्थानं

Destined *a*. ex. by pot.p. भवितव्य, ललाटलिखित.

Destiny *s* भवितव्यता, नियतिः, दिष्टं.

Destroy *v. t.* विनश् *c*, विध्वसं *c*.

Destruction *s* वधः, हत्या, संहारः.

Detachment *s* अनासङ्गः, असङ्गः, अनासक्तिः *f*.

Detain *v. t.* उपरुध् *7 U*.

Develop *v. i.* जन् *4 A*, उत्पद् *4 A*, उपचि *pass*

क्रमेण विकस् *1 P.*, क्रमशः प्रवृध् *1 A.*—Ment *s* प्रचयः, उपचयः, विस्तारः, विकासः.

Devoted *a* युक्त, तत्पर; अनुरक्त.

Devour *v. t.* ग्रस् *1 A*, नि गृ *6 P*.

Devout *a* भक्तिमत्, श्राद्ध.

Dexterous *a* See clever.

Die *v. i.* मृ *6 A* उपरम् *1 U.* संस्था *1 P*.

Differ *v. i.* भिद् *pass*, व्यतिरिच् *pass.*—Ence भेदः, व्यतिरेकः, विवेकः.

Dignify *v. t.* उत्कर्षं नी *1 U*, सत्कृ—Fied *a* संभावनीय, प्रतिपत्तिमत्.—Nity *s* महिमन् *m*, माहात्म्यं; अनुभावः, प्रतापः.

Diligence *s* उद्यमः, उद्योगः, अभियोगः—Gent *a.* उद्युक्त, सोद्योग, उद्योगिन्, व्यवसायिन्, अभिनिविष्ट.

Dine *v. i.* भुज् *7 A*, आहारं सेव् *1 A.* Dinner *s* भोजनं, आहारः, अभ्यवहारः, अशनं.

Dip *s* निमज्जनं, अवगाहः.

Diplomacy *s* नीतिः, सामन् *n*.

Diplomat *s* नीतिविद्, नयज्ञ.

Dirty *a* मलिन, मलीमस, मलदूषित.

Disaffected अपरक्त, विरक्त.

Disagree *v. i.* विवद् *1 A*, विरुध् *pass*.

Disagreeable *a* अप्रिय, अप्रीतिकर; प्रतिकूल, विरुद्ध.

Disappear *v. i.* तिरोभू *1 P*, अन्तर्धा *3 U*, or *pass*, नश् *4 P*, चक्षुर्विषयं अतिक्रम् *1 P*.

Discern *v. t.* निर्वर्ण् *10*, विभू *c*.

Discerning (mind) विवेकिन्, परिच्छेदिन्.

Discipline *s* विनयः, अनुशासनं, शिक्षा. *v. t.*—विनी *1 U*, शिक्ष् *c*; नियम् *1 P*, शास् *2 P*.

Discover *v. t.* विभू *c*, आविष्कृ *8 U.* विवृ *5*; निरूप् *10*, ज्ञा *9*, विद् *2 P*, उपलभ्

Discreet *a* विवेकिन्—Tion विवेकः, परिच्छेदः.

Discuss *v. t.* विचर *c*,

पर्यालोच् *10*, विमृश् *6 P.*—Ion विचारः, विचारणा *f.*, विमर्शः, पर्यालोचना.

Disease *s* व्याधिः *m*, रोगः, रुजा, उपतापः, गदः, आमयः.

Diseased *a* व्याधित, रुग्ण, आमयाविन्.

Disgrace *s* अवमानना, अपमानः, अधिक्षेपः, परिभवः —Ful लज्जाकर, अपमानहेतुक.

Disgust *s* उद्वेगः, निर्वेदः.

Disgusted *a* उद्विग्न, निर्विण्ण.

Dish *s* शरावः.

Dismayed संभ्रान्त, सविस्मय.

Displace *v.* t. स्वस्थानात् विचल् *c*, च्यु *c*. —Ment. स्थानभ्रंशः.

Dispose (of) *v. t.* विक्री *9 A*,—Ed, ex. by शील or काम *in comp.* 'at your disposal' त्वदधीनोस्मि, अयमर्थस्त्वदायत्तः.

Disposition *s* शीलं, प्रकृतिः, स्वभावः, निसर्गः.

Dispute *v.* विवद् *1 A*, कलहायते *(D)*.—*s* विवादः, कलहः, कलिः, विप्रलापः. 'a disputed point' विवादविषयः, विवादग्रस्त.

Dissolve *v. t.* संहृ *1 U.* —Lution *s* संहारः, प्रलयः.

Distasteful *a* अस्वादु, अप्रिय अनिष्ट, अरुचिकर.

Distinct *a* व्यक्त, स्पष्ट.

Distinguish विविच् *7 U.* —Ed *a* विशिष्ट, प्रसिद्ध; विशेष *in comp.*

Distress *s* दुःखं, पीडा, दुर्गतिः, —Ed दुःखित, क्लिष्ट, आपन्न, दुःस्थित.

Disturb *v.t.* आकुली कृ *8U.* क्षुभ् *c*; विहन् *2P.* 'd. sleep' निद्राभङ्गं कृ.—Ance. क्षोभः, विघ्नः, प्रत्यूहः, अन्तरायः.

Ditch *s* परिखा *f.*

Dive *v. t.* अवगाह् *1 A*, निमस्ज् *6 P.*

Divide *v.t.* विभज् *1 U*, वण्ट्.

Divorce *v.t.* विवाहं छिद् *7U*, निराकृ *8 U*, प्रत्यादिश्.

Donkey *s* रासभः, गर्दभः.

Door *s* कपाटः-टं, द्वारं, द्वार् *f*, प्रतिहारः, प्रतीहारः.

Downpour *s* धारासारः, धारासम्पातः, वेगवद्वर्ष.

Dowry *s* यौतकं, दायः, सुदायः, पारिणाय्यं.

Draw *v. t.* कृष्, आ-समा-कृष् *1 P*, उदञ्च् *1 P*, उद्धृ *1U*.

Dread *s* भयं, भीतिः, भीः, त्रासः, दरः. —Ful भयावह, भयप्रद, त्रासजनक, भयङ्कर.

Drink *v.t.* पा *1P*, पी *4 A* —Ing पानं

Drop *s* बिन्दुः, पृषतः, पृषत् *n*, विप्रुष् *f*; कणः, कणिका *f*.

Drop *v. t.* अव-नि-पत् *c*, भ्रंश् *c.*—*v.i.* स्रंस्, च्यु *1A*.

Drought *s* अवग्रहः, अवग्राहः, वर्षप्रतिबन्धः.

Drug *s* औषधं, भेषजं, अगदः —*v.t.* औषधादिना मिश्र् *10*

Drunkard *s* मत्त, क्षीब.

Due *a* दातव्य, परिशोध्य; ex. by pot. pass. *p.* or अर्ह् *1 P*; (owing to) ex. by कारणं, हेतुः etc.

Duel *s* द्वन्द्व, द्वन्द्वसंप्रहारः, नियुद्धं.

Dullard मन्द, मन्दमति, मन्थरविवेक, विवेकविश्रान्त.

Duly *adv.* यथातथं, यथार्हं, यथोचितं.

Durable *a* स्थिरं, स्थायिन् ध्रुव, अनपाय; 'of long duration' चिरस्थायिन्.

Dust *s* रजस् *n*, पांसुः, धूलिः *f*, रेणु *m.f.* –Y *a* रेणुरूषित, रजोवगुण्ठित, –storm *s* रेणुमयी वात्या.

Duty *s* धर्मः, कृत्यं, कर्तव्यः —Ful भक्त, अनुविधायिन्, वश्य, धर्मज्ञ.

Dynasty *s* वंशः,कुलं,अन्वयः

Educate *v.t.* विनी *1U*, अनुशास् *2 P*, शिक्ष् *c.*—Ed विनीत, शिष्ट, गृहीत-कृत-उपात्त विद्य.

Educational institution विद्यामन्दिरम्.

Effect *s* प्रभावः,गुणः. —*v.t.* *See* Accomplish.

Efficacious *a* गुणावह, अमोघ, अन्वर्थ. Efficacy *s* प्रभावः, सामर्थ्य, गुणः, शक्तिः.

Efficiency *s* कार्यक्षमता,

नैपुण्यं, वैचक्षण्यं.
Effort *s* प्रयत्नः, प्रयासः.
Egg *s* अण्डं, पेशी *f.*; 'to lay eggs,' अण्डमोक्षणं कृ.
Elegance *s* चारुता, विभ्रमः, लालित्यं, 'e. of words' पद-लालित्यं, -Gant *a* चारु, ललित, सुन्दर.
Elements of Nature भूतानि, मूलानि, बीजानि.
Elephant *s* गजः, द्विपः द्विरदः हस्तिन् *n*, करिन्, दन्तिन्.
Eager *a See* anxious.
Earth *s* पृथिवी, भूः, भूमिः, वसुधा, वसुन्धरा, वसुमती, उर्वी, मेदिनी. —En मृन्मय, पार्थिव.
Earthquake *s* भूकम्पः.
Eclipse *s* ग्रहः, ग्रहणं, ग्रासः, उपरागः, उपप्लवः.
Eclipsed ग्रस्त, उपरक्त, उप-प्लुत, उपसृष्ट; प्रत्यादिष्ट.
Eternal *a* शाश्वत, नित्य, अनादि, अनाद्य, सनातन.
Etiquette *s* आचारः, समु-दाचारः, विनयः.
Evil *s* अनिष्टं, अनर्थः 'e. fate' दुर्दैवं, दुर्भाग्यं.
Examine *e v. t.* परीक्ष् *1A*, निरूप् *10*, परिच्छिद् *7 P*; —Ation *s* परीक्षा, परीष्टिः.
Exceed *v.t.* अतिक्रम् *1 P*, अतिरिच् *pass.*
Exceedingly *adv* बलवत्, अत्यर्थं, भृशं, अतिमात्रम्.
Excel *v. t.* अतिक्रम् *1 P.*, अतिशी *2A*, अतिरिच् *pass.*
Excellent *a* विशिष्ट, उत्कृष्ट, परम, प्रशस्य, गुणवत्.
Except *prep.* मुक्त्वा, विहाय, वर्जयित्वा, विना, अन्तरेण.
Excess *s* आधिक्यं, विशेषः.
Excite *v.t.* प्रकुप् *c*, उत्तिज् *c.*
Excuse *s* व्याजः, व्यपदेशः. —*v.t.* मृष् *c.*, क्षम् *1A*:
Exercise *s* व्यायामः, श्रमः.
Exert *v.t.* प्रयत् *1 A*, प्रयस् —Tion प्रयत्नः, प्रयासः.
Exhibit *v.t.* प्रदृश् *c.* व्यञ्ज् *7U.* —Ion *s* प्रदर्शनं, व्यञ्जनं.
Exhort *v.t.* उपदिश् *6 P*, अनुशास् *2P.*
Exile *s* निर्वासनं, प्रव्रजनं.
Exile *v. See* Banish.

Exist *v.i.* वृत् 1*A*, अवस्था 1*A*.—Ence वृत्तिः, सद्भावः, भावः, अवस्थानं.

Experience *v. t.* अनुभू 1 *P*; *s* अनुभवः, ज्ञानं; सहनं. —Ed अनुभविन्, बहुदर्शिन्, बहुदृश्वन्; परिणतप्रज्ञ.

Explain *v.t.* व्याख्या 2 *P*., व्याचक्ष् 2*A*. विवृ 5 *U*.

Explicit *a* भिन्नार्थ, व्यक्त, मुक्तसंशय, स्पष्ट, परिस्फुट.

Exploit *v.t.* स्वार्थम् उपयुज् 7*A* or व्यवहृ 1*U*.

Emancipation *s* मोक्षः, विमोक्षः, मुक्तिः, निर्मुक्तिः.

Embellish *v. t.* *See* Decorate. -Ment *s* अलङ्कारः, भूषा, भूषणं.

Embodied *a* शरीरिन्.

Eminent *a* लब्धप्रतिष्ठ, विशिष्ट.

Emperor *s* सम्राज्.

Emphacise *v. t.* द्रढयति *D*.

Emphasis *s* अवधारणं.

Empire *s* साम्राज्यं.

Employ *v. t.* नियुज्, व्यापृ *c*.

Encircle *v. t.* परिक्षिप् 6 *P*, परिवेष्ट् 10.

Encourage *v. t.* प्रोत्सह् *c*.

End *s* अन्तः, अवसानं.

Enemy *s* शत्रुः, रिपुः, अरिः, अरातिः, द्विष्, द्विषत्.

Energy *s* उत्साहः, वीर्यं, तेजस् *n*.

Energetic *a* उत्साहवत्, सोत्साह, कर्मोद्युक्त.

Enjoin *v. t.* शास् 2 *P*, विधा 3 *U*, उपदिश् 6 *U*.

Enjoy *v. t.* उप-सं-भुज् 7 *A*. अनुभू, *P*, अश् 5 *A*, निर्विश् 6 *P*. —*v. i.* मुद् 1 *A*, रम् 1 *A*, नन्द् 1 *P*.

Enlighten *v. t.* प्रबुध् *c*.

Enrage *v. t.* प्रकुप् *c*.

Enrich आढ्य *a*.कृ, आप्याय् *c*.

Ensuing *a* आगामिन्, एष्यत्.

Enterprise *s* साहसं, व्यवसायः.

Entertainment *s* विनोदः.

Entire समग्र, कृत्स्न, अखण्ड.

Enumerate *v.t.* गण् 10, संख्या 2 *P*.

Envious *a* सेर्ष्य, साभ्यसूय, मत्सरिन्, समत्सर; ex. by पुरोभाग in comp.

Envy *s* ईर्ष्या, असूया, मात्सर्यं,

मत्सरः -Viable स्पृहणीय, आकाङ्क्षणीय.

Err *v. i.* भ्रम्, *1,4 P*, स्खल् *1 P*, प्रमद् *4 P*.

Establish *v. t.* सिध् *c.* –Ed सिद्ध, व्यवस्थित. —Ment व्यवस्थापनं.

Esteem *s* आदरः, पूजा, माननं —Ed आदृत, मानित, पूजित, अभिमत, बहुमत.

Expose (oneself to) पदं नी *1 U*, स्थानं, आस्पदं कृ

Exposition *s* व्याख्यानं, विवरणं, स्पष्टीकरणं.

Express *v. t.* व्यञ्ज् *7 U*, आविष्कृ, सूच् *10*; वच् *2 P*, उच्चर् *c*, उदीर् *c*. —Ion *s* व्यञ्जनं, प्रकाशनं; (face) वदनं, वक्त्रं.

Extend *v. i.* वितन् *8U*, विस्तृ *9 U*, *pass*; 'to some extent' कियताप्यंशेन.

Extensive *a* विशाल, आयत; व्यापक, व्यापिन्.

Extra अधिक, अतिरिक्त.

Extraneous *a* आगन्तु (in comp.), बाह्य.

Extra-ordinary *a* असाधारण, असामान्य, लोकोत्तर.

Face *s* मुखं, आननं, वदनं.

Facing *a* संमुखीन, अभिमुख, सांमुख्यम् आदधत्.

Fact *s* अर्थः, वस्तु *n*.

Faculty *s* शक्तिः, सामर्थ्यं. 'mental faculties' मनः शक्तयः.

Fall *s* विनिपातः, अपभ्रंशः.

Fall *v. i.* पत् *1 P*, भ्रंश् *1 A*, भ्रंश् *4 P*, च्यु *1 A*.

Falter *v. i.* स्खल् *1 P*.

Falteringly *adv.* सगद्गदं.

Fame *s* कीर्तिः, प्रसिद्धिः, प्रख्यातिः. Famed विख्यात, प्रख्यात, प्रथित, विश्रुत, कीर्तिमत्.

Famous *a* प्रथितयशस्, यशस्विन्, लब्धवर्ण.

Famine *s* अकालः, दुर्भिक्षं.

Famine-stricken *a* अकालोपपीडित.

Famish *v. i.* क्षुधया अवसद् —Ed *a* क्षुधावसन्न, क्षुत्क्षाम.

Fancy *s* रुचिः, अभिरुचिः, कामः.

Fare *s* भोगः, भुक्तिः

Far-fetched *a* क्लिष्ट, यत्न-कृत.
Far-off *a* दूरतर, दवीयस्.
Far-removed *a* विप्रकृष्ट.
Fascinate *v. t.* हृ 1 *U*, आ वृज् *c.* —Ing *a* मनोहर, हारिन्.
Fashion *v. t.* कृ 8 *U*, क्लृप् *c*, घट् *c*.
Fast *s* उपवासः, अनशनव्रतं.
Fast *adv.* तूर्णं, त्वरितं, आशु, शीघ्रं, द्रुतं, सपदि.
Fast *v. i.* उपवस् 1 *P*.
Fat *a* पीन, पीवर, मेदस्विन्.
Fate *s* दैवं, दिष्टं, भागधेयं.
Father *s* जनकः, पितृ, तातः.
Fault *s* दोषः, दूषणं, आगस् *n*, अपराधः —Ty *a* सदोष, दुष्ट, सावद्य.
Faultless *a* अनवद्य, निर्दोष.
Favour *v. t.* अनुग्रह् 9 *U*. —s अनुग्रहः, प्रसादः.
Favourite *s* अनुग्रहभाजनं.
Fawn *s* मृगशावः, हरिण-शिशुकः.
Fear *s* भयं, भीः, भीतिः, त्रासः, दरः, आशङ्का, आतङ्कः.
Fear *v. i.* भी 3 *P*.
Feast *s* संभोजनं, सहभोजनं.
Feather *s* पत्त्रः, पतत्त्रं, गरुत्.
Feeble *a* दुर्बल, निःसत्त्व 'f. -minded' अल्पसत्त्व.
Feel *v. t.* अनुभू, चित् 10*A*, विद् 10 *A*, सम् विद् 2 *P*.
Feign *v. t.* व्यपदिश् 6 *P*.
Ferocity *s* रौद्रता, उग्रता.
Festival *s* उत्सवः, उद्धवः.
Fetch *v. t.* आहृ, आनी 1 *U*.
Fever *s* ज्वरः.
Fie *int.* धिक्.
Fierce *a* प्रचण्ड, उग्र, घोर.
Fight युद्धं, जन्यं, आयोधनं, संख्यं, संगरः, विग्रहः, संयुगः, समितिः *f*, आजिः *f*, युध् *f*.
Fill *v. t.* पॄ *c*, भृ 1 *P*.
Filled *a* आकुल, अवकीर्ण.
Financial *a* अर्थ *(in comp)*
Find fault with दोषं ग्रह् 9 *P*. (with the loc).
Find out ज्ञा 9 *P*, विभू *c*.
Finish *v. t.* परि-सम्-आप् *c*. अवसो *c*.
Fire *s* अग्निः, वह्निः, अनलः, पावकः, दहनः, हुतभुज् *m*.

Firm *s* वणिग्जनसंसर्गः, समवायः, संभूय समुत्थानं.

Flash *s* विलासः, उन्मेषः.

Flash *v.i.* विलस् *1 P.* उद्-मिष् *6P.* विद्युत् *1 A.*

Flesh *s* मांसं, पिशितं, पललं, क्रव्यं, आमिषं.

Flinch *v. i.* विचल् *1 P,* व्यथ् *1A.*

Float *v.i.* प्लु *1A.* तॄ *1 P.*

Flow *v.i.* वह् *1U,* स्रु *1P,* स्यन्द् *1A.*

Flower *s* पुष्पं, कुसुमं, प्रसूनं —Y *a* पुष्पमय, सपुष्प.

Fly *v.i.* उत्पत् *1 P.,* उद् डी *1, 4 A.* 'from the field' परा अय् (पलाय्) *1A.*

Fold hands अञ्जलिं बन्ध् *9P,* हस्तौ समानी *1 U.*

Follow *v.t.* अनुसृ *1 P,* अनुगम् *1P,* अनुया. *2P.*

Follower *s* अनुगः, अनुगामिन्, अनुयायिन्.

Fond of play क्रीडाप्रियः, केलिरसः, आक्रीडिन्.

Fondle *v.t.* उप लल् *c,* अङ्के पा *c* क्रोडीकृ *8U.*

Fool s मूर्खः, अज्ञः, यथाजातः, वैधेय; देवानां प्रियः.

Foolish *a* *See* Fool.

Foot *s* पादः (sometimes पदं also), चरणः, अङ्घ्रिः. 'f. of the mountain' उपत्यका *f,* पादः.

Footprint *s* पदं, पादचिह्नं.

Forbear *s* पूर्वजः.

Forbid *v. t.* प्रतिषिध् *1P,* नि वृ *c.*

Force *s* शक्तिः, बलं, सामर्थ्यं

Force *v. t.* बलात् कृ *c;* —Cible *a* प्रबल, शक्तिमत्, सप्रभाव;प्रभविष्णु; गौरवान्वित. —Ly *adv.* बलात्, आर्यहलम्.

Forget *v.t.* विस्मृ *1 P.,* प्र स्मृ *1P,* स्मृतेः अप इ *2P.*

Forgetful *a* विस्मरणशील, लुप्त-नष्ट-स्मृतिः.

Forehead *s* ललाटं मस्तकः-कं, भालं,निटिलं, अलिकं.

Foreign *a* वैदेशिक, विदेशज.

Form *s* आकारः, आकृतिः; उपचारः, आचारः. —Al *a* औपचारिक; ex. by (*s*) in

comp; as उपचारपदं.
Formality उपचारः,नियन्त्रणा.
For the sake of कृते *ind.*, कारणात्.
Fort *s* दुर्गं, कोटः.
Forthwith सपदि, एकपदे.
Fortunate *a* भाग्यवत्, महाभाग, सुकृतिन्.
Fortune *s See* Destiny; श्रीः, लक्ष्मीः, सम्पद् *f*.
Foster *v.t.* वृध् *c*, पुष् *9P*.
Fowl *s* खगः,पक्षिन् ; कुक्कुटः, चरणायुधः, ताम्रचूडः.
Fowler *s* शाकुनिकः, जालिकः.
Frail *a* भङ्गुर.
Frailty *s* दौर्बल्यं.
Frame *s* तनुः, तनूः, विग्रहः.
Frank *a* निर्व्याज,स्पष्टवादिन्.
Free *a* स्वच्छन्द, स्वतन्त्र.
Free *v.t.* मुच् *c*, विसृज् *c*.
Freedom *s* स्वातन्त्र्यं.
Fresh *a* नव, अभिनव,प्रत्यग्र.
Fried (rice) लाजाः *m. pl*.
Friendship *s* मैत्री, मैत्र्यं.
Frighten भी *c* (भापयते, भीषयते, भाययति)
Frightened *a* भीत, संत्रस्त

Fruitful *a* सफल, अमोघ.
Fruitless विफल, व्यर्थ, मोघ-
Fry *v.t.* भ्रस्ज् *6U*.
Fuel *s* समिध् *f*, काष्ठं,इन्धनं, एधः, इध्मं.
Fugitive *s* कान्दिशीकः.
Full *a* निभृत, निर्भर.
Full-moon *s* पूर्णश्चन्द्रः, पूर्णिमाचन्द्रः, राकेशः. 'f.—night राका, *f*; पूर्णिमा.
Funeral *s* प्रेतकार्य, अन्त्य-क्रिया, अन्त्येष्टिः *f*.'f. water निवापतोयं.
Furnish *v. t.* उप क्लृप् *c*, उपढौक् *c*.
Fury *s* वेगः, प्राचण्ड्यम्.
Future *a* भविष्यत्, एष्यत्. *s* —आयतिः, उत्तरकालः.
Gain *s* लाभः, प्राप्तिः *f*.
Gain *v. t.* अव-, आप् *5 P*, लभ् *1P*, अर्ज् *10*, विद् *5U*.
Gainsay *v.t.* विरुध् *7 U*, वि-प्रति-षिध् *1P*,अपलप् *1P*.
Gait *s* गतिः *f*, गतं.
Gamble *v. i.* दिव् *4 P*. —Ing देवनं, द्यूतं.
Garland *s* माला, स्रज् *f*.

पुष्पदामन् *n.* आपीड:,शेखर:.

Gather *v. t.* सम्-उद्-चि *5U*, संचि *5U*.

General *s* सेनानी:,चमूपति:; *a* सामान्य, सार्वलौकिक, सार्वत्रिक.

Generous *a* उदार, वदान्य, दानशील, बहुप्रद, दानशौण्ड.

Generosity *s* दातृत्वं, औदार्यं, दानशीलं, वदान्यता.

Giant *s* राक्षस:, दैत्य:, दानव:

Gift *s* उपहार:, उपायनं,प्राभृतं, प्रीतिदाय:, उपदा *f*, उपग्राह्यम्.

Gifted *a* गुणिन्, गुणवत्.

Give in *v. i.* अनुमन् 4 *A*, स्वाग्रहं त्यज् *1 P*. —up 1 *P*, उत्सृज् *6 P*. —word प्रतिज्ञा *9 A*, प्रति-आ-श्रु 1 *P*, संगॄ *6P*.

Glad *a* प्रसन्न, प्र-सं-, हृष्ट, प्रमुदित.

Glance *s* दृष्टिपात:, वीक्षितं.

Glance *v.i.* दृष्टिं क्षिप् *6* P, चक्षु:-दृष्टिं दा, or पत् *c* or व्यापृ *c*; परिस्फुर् *6 P*, विलस् 1*P*.

Glee *s* प्रहर्ष:, प्रमोद:.

Glimpse *s* क्षण-मुहूर्त्त-दर्शनं अर्धवीक्षणं.

Globe s भूवलय:, भूमण्डलं.

Globular *a* निस्तल, वृत्त, वर्तुल, गोल.

Glorify *v.t.* महत्त्वं आपद् *c*, गुणान् कृत् *c*.

Glorious *a* यशस्वत्, कीर्तिमत्,प्रथित;महोज्ज्वल,श्रीमत्, प्रतापवत् –Glory *s* कीर्ति:, यश:; प्रताप:, महिमन् *m*; श्री:, तेजस् *n*, शोभा.

Goat *s* अज:, अजा *f*.

Goblin *s* पिशाच:, वेताल:.

Gold *s* स्वर्णं, सुवर्णं, कनकं, हाटकं, चामीकरं.

Golden *a* हिरण्मय, सौवर्ण

Goldsmith *s* स्वर्णकार:, पश्यतोहर:, कलाद:.

Good (of) *s* हितं, सुखं, कल्याणं, शर्मन् *n*.

Gossip *s* प्रलाप:, वृथावाद:, वृथासंकथा.

Go *v.* गम् *1 P*, या, इ *2 P*, 'go wrong' उन्मार्गेण प्रस्था

Grace *s* प्रसाद:, अनुग्रह:.

Graceful *a* शोभन, शोभा-

कर, —Fully सलीलं, सविलासम्.
Gracious *a* दयालु,कारुणिक.
Gradual *a* क्रमिक —Ly *adv* मन्दमन्दं, शनैः शनैः.
Grant *v.t.* वितृ *1P*, दा *3U*, प्रतिपद् *c*; अनुमन् *4A*, ऊरीकृ —Ed. (that) कामं, भवतु,
Grave *a* गुरु, महत्; गम्भीर, धीर, अचपल. —Ly धीरं, सगौरवं.
Great *a* महत्, गुरु, बृहत्, विशाल, उरु, पृथु, पृथुल; महेच्छ, महाशय, महात्मन्; लब्धप्रतिष्ठ, विश्रुत. —Ness महत्त्वं, गौरवं प्राधान्यं, उत्कर्षः.
Greet *v. t.* सभाज् *10*.
Grieve *v. i.* शुच् *1 P*, —grief *s* शोकः, शुच् *f*.
Grossly अतिमात्रं, बलवत्.
Grow *v. i.* वृध् *1 A*, रुह् *1 P*. उद्भिद् *pass*; 'g. old' जॄ *4* —up प्रौढीभू
Grudge *v. t.* ईर्ष्य् *1 P*, (with the d at)असूयति(*D.*)
Guard *s* प्रहरिन्, रक्षिन्. —*v. t.* रक्ष् *P*, अवेक्ष् *1 A*, पा *2 P*, पाल् *10*.
Guilt *s* अपराधः, दोषः दूषणं, पातकं. —Y. अपराद्ध, पातकिन्. —Less अनपराध, अनपराद्ध, अनागस्.
Gutted *a* विध्वस्त.
Habit *s* अभ्यासः, अभ्यस्तं, शीलं, प्रकृतिः *f*, स्वभावः.
Hail *inter.* नमः, स्वस्ति; oft. ex. by जि *1 P*; as, जयतु जयतु देवः.
Hamper *v. t.* विहन् *2 P*, प्रतिबन्ध् *9 P*, बाध् *1 A*.
Hand *s* हस्तः, पाणिः, करः.
Hand (over) *v. t.* ऋ *c* (अर्पयति) or with सम्.
Handful *s* अञ्जलिः, *m*,
Handsome *a* स्वाकृति, अभिरूप, अपीच्यदर्शन.
Hang *v. i.* अवलम्ब् *1 A*.
Hang *v. t.* उद्बन्ध् *9 P*, उद्बध्य व्यापद् *c*.
Happiness *s* सुखं, निर्वृतिः *f*.
Happy *a* सुखिन्, निर्वृत.
Harm *s* अपकारः, अपायः, क्षतिः *f*.; हिंसा.
Harm *v. t.* अपकृ *8 U*,

क्षण् *5 U*, हिंस् *7 P*.
Harmful *s* अपकारक, हिंस्र.
Harmless अनपकारिन्, निरुपद्रव, अहिंसक.
Harsh *a* परुष, कर्कश, रूक्ष.
Harvest *s* लवः, लूनशस्यं.
Haste *s* त्वरा *f*, संभ्रमः.
Haste *v. i.* त्वर् *1 A*.
Hate *s* द्वेषः, अपद्वेषः, विद्वेषः.
Hate *v. t.* द्विष् *2 U*, गुप् desid. (जुगुप्सते).
Haughtiness *s* औद्धत्यं, मदः, उत्सेकः.
Haunted by devils वेतालोपसृष्ट, पिशाचसेवित.
Head *s* शिरस् *n*, शीर्षं, मूर्धन् *m*, उत्तमाङ्गं, मौलि *m*. —Ache शिरोवेदना *f*, शिरोर्तिः *f*, शिरः शूलं.
Headmaster *s* प्रधानाध्यापकः.
Heal *v. i.* संरुह् *1 P*, प्रशम् *4 P*. Health *s* स्वास्थ्यं, नैरुज्यं, अनामयं. —Thy कुशलिन्, स्वस्थ, नीरोग.
Heap *s.* राशिः, निकरः,
Hear *v. t.* श्रु *1 P*, आकर्ण् *10*, निशम् *4 P*.
Heart *s* हृदयं, हृद्, मानसं, मनस् *n*. अन्तरङ्गम्.
Heart-struck *a* मर्माहत, हृदि स्पृष्ट.
Heat *s* औष्ण्यं, तापः, ऊष्मन् *m*.
Heaven *s* स्वर् *ind*, स्वर्गः, नाकः, त्रिदिवः—वं.
Heave sighs निश्वस् *2 P*.
Heavy *a* गुरु, भारवत्.
Hell *s* नरकः, नारकः, निरयः.
Help *s* उपकारः, साहाय्यं, उपकृतं, अनुग्रहः —*v. t.* उपकृ *8 U*. साहाय्यं कृ, सहाय *a* भू, साचिव्यं कृ.
Helpless *s* अशरण, असहाय, तपस्विन्, वराक.
Herb *s* ओषधिः *f*.
Here and here-after इहामुत्र च, परत्रेह च.
Heritage *s* दायः, रिक्थं, पैतृकं धनं.
Hermit *s* यतिः, आरण्यकः, तापसः, वनौकस्, वैखानसः.
Hermitage *s* आश्रमः.
Hero *s* नायकः, नेतृ *m*.
Hesitate *v. i.* विचर् *c*.,

विमृश् 6 *P*.

Hide *s* चर्मन् *n*.'h.-bound' चर्मबद्ध, चर्मावृत.

Hide *v, t*. गुप् *1 P*. प्रच्छद् *10*, अन्तर्धा *c*.

High *a* उच्चैस्, उन्नत, उच्छ्रित, तुङ्ग, प्रांशु,.

High-spirited *a* मनस्विन्, तेजस्विन्, महासत्त्व, ऊर्जित.

Historical *a* पौराणिक, पुरावृत्तविषयक.

History *s* इतिहासः, इतिवृत्तं, पुरावृत्तं.

Hold *v. t*. अवलम्ब् *1 A*.
'h. inquiry' अनुसम् धा. 'h. tongue' वाचं नियम् *1 P*. 'h. your tongue' संदष्टजिह्वो भव.

Holy *a* पुण्य, पूत, विविक्त.

Home *s* गृहं, गेहं, निकेतनं, सदनं, सद्मन् *n*., आलयः.

Homely *a* ग्राम्य, प्राकृत.

Home-task *s* गृहकार्य.

Honey *s* मधु, माक्षिकं.

Honeyed words *s* चाटूक्तिः *f*, सान्त्ववचनं, मधुरा वाक्.

Honour *v. t*. सत्कृ *8 U*, पूज् *10*, अर्च् *1, 10*. —*s* सत्कारः, सत्क्रिया, पूजा, अर्चनं, अर्चना. *See* Regard.

Honourable *a* मान्य, आदरणीय.

Hope *s* आशा, प्रत्याशा, आशंसा. *v. i*. आशास् *2 A*, आशंस् *2 A*.'*I hope*' कच्चित्, अपि नाम in implied questions.

Hopeless *a* निराश, हताश.

Horrible *a See* Dreadful.

Horror *s See* Fear.

Hospitable *a* आतिथेय.

Hospital *s* आतुरालयः.

Hospitality *s* आतिथ्यं, अतिथिसत्कारः.

Hostel *s* छात्रावासः.

Hotel *s* पथिकाश्रमः, आवसथः, भोजनगृहं.

House *s* गृहं, गेहं, सदनं.

House-garden *s* गृहारामः.

How far *adv*. कियद्दूरम्.

Hum *v. i*. परिस्रु *1 P*, परिपत् *1 P*, उद्भ्रम् *1 P*, *4 P*.

Humble *a* नम्र, प्रणत, अनुद्धत. –Ly *adv* नम्रम्, विनीतं

Humiliate *v. t.* अवनम् *c*, अभिभू, गर्वं हृ *1U*, शिरसि वामपदं धा *3U*.

Hunger *s* क्षुधा, क्षुध् *f*, बुभुक्षा.

Hungry *a* क्षुधित, बुभुक्षित.

Hunter *s* व्याधः, लुब्धकः, मृगयुः. Hunting *s* मृगया, आखेटः, पापर्द्धिः *f*.

Husband *s* पतिः, भर्तृ *m*.

Idle *a* निर्व्यापार, अव्यापृत.

Ignorance *s* अज्ञानं

Ignorant *a* अगृहीतार्थ, असंविदान, अनभिज्ञ.

Ill *a* आतुर, रुग्ण, व्याधित.

Ill-luck *s* दुर्दैवं, हतविधिः.

Ill-treat *v.t.* दुर् व्यवहृ *1U*.

Immortal *a* अजर, अमर.

Impatient *a* अधीर, कालहरणाक्षम, त्वरमाणमानसं.

Impenetrable *a* गहन, दुर्गम.

Implore *v.t.* अभ्यर्थ् *10 A*.

Important *s* गुरुप्रयोजन.

Importune *v.t.* अनुबन्ध् *9P*, निर्बन्ध् *9 P*. सनिर्बन्धं प्रार्थ्

Impregnable *a* अजय्य.

Improper *a* अयुक्त, अनुचित, असाम्प्रत.

Improve *v. t.* उत्कृष् *1 P*, संस्कृ, शुध् *c*, प्रमृज् *2 P* or *c*.

Improvement *s* वृद्धिः, उत्कर्षः, उन्नतिः; 'i. in knoledge' ज्ञानोपचयः; 'i. in health' विशेषः.

Incalculable *a* अपरिमेय.

Incapable *a* अशक्त, अक्षम.

Incarnate *c* शरीरबद्ध, मूर्तिमत्, मूर्त्त, मूर्त्तिसंचर, सविग्रह.

Incessant *a* *See* Constant.

Incite *v.t.* प्र ईर् *c*, प्रयुज् *7 A* or *c*.

Include *v.t.* परिग्रह् *7 U*, अन्तर्गण् *10*, समाविश् *c*.

Inclusive *a* परिग्राहिन्, अभिव्यापक; of *t*. ex. by सहित.

Incomplete *a* अपूर्ण, असमग्र, अकृत्स्न.

Incur *v.t.* भज् *1 U*. लभ् *1A*, आश्रि *1U*; 'you will incure sin' पापमेवाश्रयेथाः; 'incures debt' ऋणं करोति.

Indigo *s* नीलं; (plant) नीली.

Indulge *v.t.* आसञ्ज् *1 P*, or *pass.* —*v.t.* उप-लल्,

उपच्छन्द् *10.*
Infancy *s* शैशवं, बालभावः.
Infant *s See* Child.
Inferior *a* अपकृष्ट, अवर, जघन्य.
Inflame *v.t*, दीप् *c*, सं-उत्-प्र-ज्वल् *c*; उत्तिज् *c*, संदीप् *c*, प्रकुप् *c*; 'inflamed with wrath' इद्धमन्यु, कोपज्वलित.
In flames *a* प्रदीप्त,ज्वालालीढ.
Inflated with prideदर्पाध्मात
Inform *v. t.* आ-नि-विद् *c*, विज्ञा *c*, सूच् *1 U.* —Ation आवेदनं, आवेदना, सूचना.
Innocent *a See* Guiltless.
Insist *v.i.* अतिनिर्बन्धेन वद् 1 *P*, कथ् *10*, अवलम्ब् 1*A*.
Insistance *s* आग्रहः, निर्बन्धः.
Insolent *a* अविनीत, वियात.
Inspect *v. t.* परीक्ष् 1 *A*, निर्-सम्-ईक्ष 1*A*. —*s* निरीक्षणं, आवेक्षणं,
Install *v,t*. यथाविधि प्रतिष्ठा *c* (प्रतिष्ठापयति), अधिकारे नियुज् *7 A*, अभिषिच् *6* P.
Instruct *v.t.* उपदिश् *6 P*, शास् 2P, अभि-वि-नी 1 *U*. *s* उपदेशः, अनुशासनं.
Instrument *s* यन्त्रं, साधनं
Insult *v. t.* अधिक्षिप् *6 P*, परिभू 1P, तिरस्कृ *8 U*, अवमन् *4 A*, अवज्ञा *9 P*. -Ed अधिक्षिप्त,अवज्ञात,तिरस्कृत *s* अधिक्षेपः, परिभवः, अवमानना, अवज्ञा.
Intellect *s* मनस् *n* मानसं, धीः *f*, बुद्धिः, प्रज्ञा.
Intellectual *a* Ex. by (s) in comp; 'i. faculty' धीशक्तिः.
Intelligence *s See* Intellect
—Gent *a* प्राज्ञ, सुधी; कुशल.
Intend *v. t.* अभिप्र-इ *2 P*, परि-संक्लृप् *c*, इष् 6 *P*. ईह्.
Intention *s* अभिप्रायः, अभिप्रेतं, संकल्पः, इच्छा, ईहा *f*.
Intercept *v. t.* विच्छिद् *7 U*. वियुज् *7 A*.
Interest *s* अर्थः, हितं, लाभः; आदरः, रागः, पक्षपातः; वृद्धिः *f*, वार्धुष्यं.
Interest *v. t.* अनुरञ्ज् *c*, विनुद् *c*, हृदयं गम् *1 P*.
Interesting *a* विनोदिन्,

सरस, हृदयंगम.

Interfere *v.i.* मध्ये स्था or पत् *1 P*, परकार्याणि निरूप् *10* or चर्च् *6 P*; विहन्.

Interrupt *v. t.* प्रतिबन्ध् *9 P*, प्रति वि हन् *2 P*.

Intimate *a* (of persons) रूढसौहृद, बद्धसख्य, हृदयंगम.

Intrigue *See* Conspiracy.

Invite *v. t.* निमन्त्र् *10 A*, आह्वे *c.*—*s* निमन्त्रणं-णा.

Invoke *v. t.* आवह्, *c* आह्वे *1 P*. आमन्त्र् *10*.—*s* आमन्त्रणं, आवाहनं, आह्वानं.

Irascibe *a* सुलभकोप, कोपन, अमर्षण.

Irksome दुःख-खेद-कर.

Iron *s* अयस् *n*.

Irregular *a* अनित्य, अनियत, अनियम—Ly *adv*. अनियमेन, अनियतवेलम्.

Irritable *a See* Irascible.

Irritate *v. t. See* Excite.

Issue *s* अपत्यं, सन्तानः.

Jackal *s* शृगालः, जम्बुकः, क्रोष्टु *m* फेरुः, फेरवः, गोमायुः, वञ्चकः, भूरिमायः.

Jealous *a See* Envious.

Jewel *s* रत्नं, मणिः.

Jolly-well साधुतरम्.

Joy *s See* Delight.

Judge *s* प्राड्विवाकः, आधिकरणिकः, धर्माधिकारिन् *m*.

Judgment *s* परिच्छेदः, विवेकः; (Judicial decision) निर्णयः, विचारः.

Juice *s* रस, निर्यास,

Junction *s* संश्लेषः, सन्धिः.

Just *a* (of person) न्यायवर्तिन्, न्यायशील, निष्पक्षपात, न्याय्य; उचित.

Justice *s* अपक्षपातः, समदर्शित्वं

Just now इदानीमेव, अधुनैव.

Keep रक्ष् *1.P*, पा *c*, भृ *1.P*.

Keep away दूरे अवस्था, परिहृ

Keep word प्रतिज्ञां पा *c*.

Kick *v. t.* पादेन प्रहृ. *1 U*. आहन् *2 P*.—*s* पादप्रहारः, चरणावताडनं.

Kingly *a* राजार्ह, राजानुरूप.

Kinship *s* बन्धुभावः, स्वता *f*.

Kiss *v. t.* चुम्ब् *1 P*, उपाघ्रा

Kith and kin *s* बन्धुजनः, स्वजनः, ज्ञातयः, स्वाः, बन्धुता.

Knee जानु *m. n.*
Knit *v. t.* सिव् *4 P*, संग्रन्थ् *9*.
Knit (brows) भ्रुकुटिं बन्ध् *9 P*, भ्रुवौ आकुञ्च् *6 P*.
Labour *v. t.* श्रम् *4 P*, उद्यम् *1 A*, प्रयस्, आयस् *1*, *4 P*.—Er. कर्मकरः, श्रमिन्, *s* श्रमः, आयासः. *See* Effort.
Lack *v. t.* न धा *3 U*, न धृ; often ex. by हीन, रहित. *s* अभावः, न्यूनता, विरहः, वैधुर्यं.
Lacs of people लक्षशो जनाः.
Lag *v. i.* वि-परि-लम्ब् *1 A*, अवहा *pass.*
Lake *s* कासारः, सरस् *n*, सरसी *f*, तटाकः, तडागः जलाशयः, पद्माकरः.
Lament *v. i.* विलप् *1 P*. परिदेव् *10 A*, अनुशुच् *1 P*, *s* विलापः, परिदेवनं—ना *f*.
Land *s See* Earth.
Land-route *s* स्थलवर्त्मन् *n*.
Languor *s* परिखेदः (of journey), ग्लानिः, म्लानिः, मान्द्यं, क्लान्तिः, क्लमः.
Lap *s* क्रोडं, उत्सङ्गः, अङ्कः.
Lapse *s* अत्ययः, अतिक्रमः.
Lap-wing *s* टिट्टिभः.
Late *a* कालातीत, विलम्बित, आगत, अतिकालं प्राप्त.
Laugh *v. i.* हस् *1 P*.
Lay *v. t.* निधा or धा *3 P*, निक्षिप् *6 P*, न्यस् *4 P*.
Lay down (rules) विधा *3 U*. *See* Enjoin.
Lead *v. t.* नी *1 U*, वह् *1 P*, प्राप् *5 P*. —Er. नायकः, नेतृ, पुरोगमः, पुरःसरः.
Learn *v. t.* शिक्ष् *1 A*. —Ed *a* विद्वस्, विपश्चित्, बहुश्रुत, विद्यावृद्ध.
Learning *s* श्रुतं, व्युत्पत्तिः, पाण्डित्यं.
Ledge *s* शिलाफलकं.
Legislative (assembly) व्यवस्थापिका सभा.
Leisure *s* अवसरः, विश्रमः, विश्रान्तिः, क्षणः.
Leisurely *adv*, मन्थरं, मन्दमन्दं, शनैः शनैः.
Level *v. t.* (up) समीकृ *8 U*. —*s* समतलं, समभूमिः, 'lower l. प्रवण-' निम्न-प्रदेशः.
Liable *a* generally ex.

by शील, योग्य, अधीन, अर्ह in comp.

Liberal *a* उदार. उदारश्री, उदारचरित.

Library *s* पुस्तकालयः.

Lid *s* पुटः, पुटं, पुटो, पिधानं, आवरणं, छदः.

Lift *v. t.* उदीर् *c*, उद्यम् *1 A*, उन्नम् *c*.

Light *s* प्रकाशः, प्रभा *f*, तेजस् *n* भास् *f*.-*a. adv*. लघु.

Limb *s* अङ्गं, गात्रं, अवयवः.

Limit *s* अवधिः, मर्यादा *f*, सीमा *f*. सीमन् *f*, इयत्ता *f*.

Limitless *a* निरवधि,असीम.

Lion *s* सिंहः, केसरिन्, पञ्चास्यः, पञ्चाननः, हर्यक्षः, मृगाधिपः, कण्ठीरवः.

Liquid *s* द्रवः,रसः —*a* द्रुत.

Liquidate *v. t.* अपनी *1 U*.

Liquor *s* सुरा, मद्यं, मदिरा, वारुणी, कादम्बरी, शीधु *m.n.*

Literate *a* साक्षर. —Ture *s* वाङ्मयं, साहित्यं.

Literary *a* Ex. by ज्ञान, शास्त्र, विद्या in comp. with विषय, सम्बन्धिन, etc.

Little *a* अल्प, क्षुद्र,लघु ह्रस्व, अणु. —*adv*.a little ईषत्, स्तोकं, किञ्चित्, मनाक्; often ex. by आ, दर, ईषत् in comp.

Liver *s* यकृत् *n*, कालखण्डं.

Live *v. i.* वस् *1 P*; जीव्, *1 P*, धृ *6 A*, प्राण् *2 P*.

Lock *s* तालः, तालकं; 'of hair' पाशः, कलापः, अलकः.

Look *v. i.* ईक्ष् *1 A*, दृश् अव-वि-आ-लोक् *1 A, 10*. 'l. after' अवेक्ष् *1 A*, रक्ष्; 'l. for' *v. t.* अन्विष् *4, 6 P*, मृग् *10 A*, मार्ग् *1,10*. 'to be on the l. -out for,' अवेक्ष् *1 A*, अवधा *3 U*, अवहित *a* भू.

Looks *pl* आकारः, आकृतिः.

Lop off *v. t.* छिद् *7* कृत्.

Lord *s* ईशः, प्रभुः, स्वामिन्, अधिपः, इन्द्र in comp.

Lose *v. t.* हृ *c*, त्यज् *1 P*, हा *3 P*, or *c*; 'l. temper' कोपं या *2 P*. 'l. time' कालं व्यर्थं क्षै *c*. नी, गम् *c*.

Loss *s* हानिः, प्रहाणं, क्षतिः,

क्षयः, विनाशः, विनष्टिः *f*.
'l. s of time कालक्षेपः.
Lotus *s* पद्मं, कमलं, नलिनं, अब्जं, अरविन्दं, अम्भोजं, पङ्कजं. l. –seat *s* पद्मविष्टरः.
Lowliness *s* अनहङ्कारः, अगर्वः.
Loyal *a* अनुरक्त, भक्तिमत्.
Lustre *s* भा, आभा, भास् *f*, द्युतिः, कान्तिः, दीप्तिः.
Lustrous *a* भास्वत्, भास्वर, भासुर, कान्तिमत्, दीप्र.
Lute *s* वीणा, परिवादिनी.
Luxurious *a* विलासासक्त, विषयसेविन्; अतिसुखावह, भोगानुकूल.
Mad *a* उन्मत्त, वातुल, विक्षिप्त.
Magic *s* इन्द्रजालं, अभिचारः, माया, वशक्रिया, कार्मणं. *a* ऐन्द्रजालिक, मायामय, माया in comp. 'm. circle' मण्डलं.
Magnet *s* अयस्कान्तः.
Magnificence *s* शोभा; ओजस्विता. –Ent *a* शोभमान, तेजस्विन्, श्रीमत्; (palace, etc.) विशाल, तुङ्ग, उज्ज्वल.
Majesty (in addressing) देवः; प्रतापः, तेजस् *n* प्रभावः.
Make *v t*. See Construct. 'm. one's mouth water' गर्धं उत्पद् *c*, लुभ् *c*.
Mal-doer *s* अनिष्टकारिन् *m*, दुष्कृत् *m*, असाधुकारिन् *m*, कुपूयचरणः.
Malice *s* मत्सरः, द्वेषः, वैरं
Malignity of temper *s* भावदुष्टता.
Manage *v. t*. निर्वह्, *1 P*. or *c*. व्यवस्था *c*, घट् *c*. –Er व्यवस्थापकः, निर्वाहकः,
Mandate *s* आज्ञा, आदेशः, निर्देशः, नियोगः.
Mane *s* केसरः-रं.
Mango *s* (the tree)-आम्रः, चूतः, रसालः; (fruit) आम्रं.
Mankind *s* मनुष्यमात्रं.
Manner *s* प्रकारः, रीतिः, विधा *f*, विधिः; (*pl*.) आचारः, आचरणं, वृत्तिः, व्यवहारः.
Marriage *s* विवाहः, उद्वाहः, परिणयः, दारकर्मन् *n* दारक्रिया, दारपरिग्रहः, उपयमः.
Marry *v.t*. उद्वह् *1 P*, परिणी *1 U*, उपयम् *1A*.
Marshal *s* बलाध्यक्षः, व्यव-

स्थापकः. *v. t.* विन्यस् *4 U.* व्यूह् *1A.*

Marshy *a* अनूप, जलाढ्य.

Martial *a* क्षात्र, साङ्ग्रामिक.

Master *s* ईशः,ईश्वरः,स्वामिन्.

Masfer *v. t.* ईश् *2 A.*, 'm. of one's self' स्ववशः.

Match *s* प्रतिद्वन्द्विन्, तुल्य-पराक्रम; 'to be a m. for' ex. by अलं with dat.

Match *v.t.* तुल् *10*(तुलयति)

Maternal uncle *s* मातुलः.

Matter *s* प्रकृतिः *f*, प्रधानं (in Philosophy); वस्तु, पदार्थः,अर्थः,'m.of dispute' विवाद-वस्तु-विषयः-आस्पदं.'It matters very little' लघ्वर्थमेतत्, नायं गरीयानर्थः. (*pl.*) वृत्तान्ताः, वृत्तजातं.

Meal *s See* Dinner.

Mean *a* क्षुद्र, लघुचेतस्.

Meat *s* मांसं, पिशितं, पललं.

Mechanical arts शिल्पं,कला.

Medal *s* कीर्तिमुद्रा

Medicine *s* औषधं, अगदः.

Meditate *v.i.* ध्यै *1 P*, भू *10*, चिन्त् *10*.

Meet *v.i.* सम् इ *2 P.*, सम्-अव-इ *2 P.* सम्-नि-पत् *1P.*

Melt *v.i.* द्रु *1P.* विली *4A.*

Memory *s* स्मृतिः, स्मरण-शक्तिः, धारणा. 'retentive m.' मेधा, धारणावती धीः.

Mend *v.t. See* Improve.

Mental *a* मानस.

Mentally *adv.* मनसा.

Milch *s* (cow) पयस्विनी, धेनुः.

Milk *s* पयस् *n*, दुग्धं, क्षीरं.

Mind *n. See* Heart.

Mind *v. t.* गण् *10*, आदृ *6A.*

Mine *s* आकारः,खनिः,-नी *f.*

Minister *s.* अमात्यः, सचिवः

Minister (to) *v.* क्लृप् *1 A*, सम्पद् 4 *A.* (with dat.)

Mirror दर्पणः, मुकुरः, आदर्शः

Mischief *s* अपकारः हानिः, क्षतिः, कुचेष्टा, चापलं.

Misconduct *s* दुर्वृत्तं, दुर्व्यवहारः, कुचेष्टा.

Misery *s* दुःखं, विपत्तिः, विपद् *f*, व्यृद्धिः *f.* दुर्गतिः *f.*

Misfortune *s* मन्दभाग्यं, दुर्दैवं, अनर्थः,

Miss *v. i.* मोघी भू *1 P.*

विफली भू *1 P*, विफल् *1 P*, च्यु *1 A* (with the abl.)

Missing *a* नष्ट, भ्रष्ट, अदृश्य.

Modest *a* विनीत, लज्जावत्, शालीन, ह्रीनिषेव, अप्रगल्भ.

Modesty *s* विनयः, लज्जा, ह्रीः, शालीनता *f*.

Monetary *a* Ex. by अर्थ in comp.

Mongoose *s* नकुलः.

Morality *s* नीतिः, नयः, आचारः, शिष्टाचारः.

Morning s प्रभातं, विभातं, प्रातर् *ind s* कल्यं, प्रगे *ind*.

Mortal *s* मर्त्यः, मरणधर्मन्, जन्मिन्, शरीरिन्. 'm. coil' नश्वरः कायः, शरीरं, विग्रहः.

Mother मातृ *f*, जननी, जनयित्री, प्रसूः, सवित्री.

Mother in-law श्वश्रूः.

Motive *s* प्रयोजकं, हेतुः.

Mould *s* आकारः, आकृतिः *f*.

Mountain *s* पर्वतः, गिरिः, सानुमत् *m*, शिखिरिन् *m*.

Mouse *s* मूषकः, खनकः, आखुः, अधोगन्तृ, उन्दुरुः.

Move *v. a.* चर्, *1 P*. चल्, *1 P*. सृप् *1 P*. 'm on' प्र सृ *1 P*.

Mud *s* पङ्कः, कर्दमः.

Multiply *v. t.* गुणयति (D) हन् *2P* or *c* घातयति; प्रचुरी कृ, बहुली कृ.

Musie *s* गीतं, संगीतं.

Musician *s* गायकः, गाथकः गायनः, संगीतज्ञः.

Mustara (seed) सर्षपः.

Mutter *v. t.* अस्फुटं वद् *1 P*, जप् *1 P*.

Name *s*. नामन् *n*, नामधेयं, आख्या, समाख्या, अभिधा, अभिधानं, आह्वा *f*.

Name *v. t.* नाम कृ *8 U*.

Native *a* देशज, देशोद्भव.

Near *a*. सन्निकृष्ट, प्रत्यासन्न, समीपवर्तीन्. *adv* अन्तिकं सविधे.

Necessary *a* अवश्यम्, अपरिहार्य, आवश्यक, अनिवार्य, भाव्य; अपेक्षित.

Nectar *s* अमृतं, पीयूषं.

Nectar *n.*-dripping *a* अमृतस्यन्दिन्, पीयूषवर्षिन्.

Need *s* अपेक्षा, प्रयोजनं, अर्थः, ... *Ya* दरिद्र, दीन,

निःस्व, दुर्गत. —Less *a* निरर्थक, निष्प्रयोजन.

Neglect *v. t.* प्रमद् *4 A.* (with abl.) उपेक्ष् *1 A.*–*s* प्रमादः, उपेक्षा, अनवधानं—Ful *a* प्रमादिन्, अनवधान, निरपेक्ष, मन्दादर, उपेक्षक.

Negligence.—*See above*.

New *a See* Fresh.

'n.—risen' नवोदित; 'n.—fangled,' 'n.-fashioned' नवकल्पित, नवसृष्ट.

Nibble *v. t.* (अल्पाल्पं) दंश् *1 P*, अवकृत् *6 P*, अल्पशः खाद् *1 P*.

Noble *a* कुलीन, अभिजात, अभिजनवत्; उदार, महात्मन्, उदात्त; उत्कृष्ट, विशिष्ट, उत्तम.

Nominal *a* Ex. by नाम or शब्द in comp.–Ly *adv* नाममात्रेण, नामत एव, शब्दत एव.

Nominate *v. t.* नाम निर्दिश् *6 P*; (to an office) नियुज् 7 *A*, प्रतिष्ठा *c*.

Noose *s* पाशः, वागुरा, बन्धनं.

Nose नासा *f*, नासिका, घोणा

Nourish *v. t.* पुष् or परि पुष् *4 P*, संवृध् *c*.

Nuptial *a* वैवाहिक, औद्वाहिक; विवाह, परिणाय in comp.

Nurture *See* Nourish.

Night *s* रात्रिः, निशा, क्षपा, शर्वरी, विभावरी, 'Stormy n.' वात्याकुला निशा.

Oar *s* अरित्रं, केनिपातकः.

Obedience *s* वश्यता, आज्ञाकारिता, अनुरोधः, अनुवर्तनं.

Obedient *a* वश्य, विधेय, विनयग्राहिन्, वचने स्थित.

Obeisance *s* प्रणामः, प्रणतिः.

Obey *v.* t. आज्ञा कृ, अनुवृत् *1 A*, अनुविधा *3 U*.

Object *s See* matter.

Object *v. i.* विरुध् *7 U.* दोषं ग्रह् *9 U*.

Objection *s* विरोधः, आक्षेपः.

Oblation *s* हविस् *n*, हव्यं, आहुतिः *f*.

Oblige *v. t.* अनुग्रह्, उपकृ. *See* Compel; —Ation उपकारः, अनुग्रहः, भारः, कर्तव्यता.—Atory *a* आवश्यक, अवश्यकर्तव्य.

Observe *v. t. See* Look.

लक्ष् 10, निकर्ण् 10, आलोच् 10. —Ation s अवलोकनं, निरूपणं; वचनं, उक्तिः.

Obstruct *v.t. See* Hamper.

Obstruction *s* विघ्नः, प्रत्यूहः अन्तरायः, प्रतिबन्धः.

Obviously *adv.* व्यक्तं, प्रव्यक्तं, स्पष्टं, असन्देहं, असंशयं

Occasion *s* अवसरः, अवकाशः प्रस्तावः, प्रसङ्गः.

Occasional *a* नैमित्तिक, प्रासङ्गिक, कादाचित्क, विरल.

Ocean समुद्रः, अर्णवः जलधिः, रत्नाकरः, पारावरः.

Odious *a* गर्हित, निन्द्य.

Offence *s See* fault.

Offend *v. t.* अपराध् 4 *P*, (with dat. or loc.), विप्रियं कृ 8 *U*.

Offender *s See* Guilty.

Offer *s See* Gift.

Off-spring *s* अपत्यं, सन्तानः, सन्ततिः *f*.

Old *a* वृद्ध, जीर्ण, जरत्, जठर, स्थावर; पुराण, पुरातन.

Open *v. t.* अपा-वि-वृ 5 *U*, उद्घट् *c*, विकस् *c*, उन्मील् *c*

Opinion *s* मतं, दर्शनं.

Opportune *a* प्रस्तावसदृश, प्राप्तकाल, प्राप्तावसर, काल्य.

Opportunity अवसरः, अवकाश

Organ *s See* Limb.

Organise *v. t.* संघट् *c*, विरच् 10, विन्यस् 4 *P*. —Sation संघटनं; विन्यासः, व्यूहः, संविधानं.

Origin *s* मूलं, प्रभवः, उद्भवः उद्गमः, संभवः. —Al. Ex. by मूल in comp.

Other *a* अन्य, अपर, इतर, पर. —wise अन्यथा, इतरथा.

Outlay *s* व्ययः विनियोगः.

Overcast *v. t.* मेघैः आवृ, 5 *U* आछद् 10.

Overflow *v. t.* जलेन आ-सं-प्लु *c*, परिवह् *c*, *v.i.* परिवह् उत्सिच् *pass.*

Overhear *v. t.* प्रच्छन्नं आकर्ण् 10, निभृतं श्रु.

Overlook *v. t. See* Neglect. (to command a view of) अवलोक् 10.

Overtake *v. t.* आ सद् 10.

Owe *v. t.* धृ 10.

Owl *s* उलूकः, कौशिकः, पेचकः, दिवान्धः, दिवाभीतः.

Pain *s* वेदना, पीडा, व्यथा, आतङ्कः, यातना. *v.t.* पीड् *10*, व्यथ् *c*, अर्द् *1P* or *c*. Pains; परिश्रमः, उद्यमः, उद्योगः. 'p.—taking. *See* Diligent.

Pale *a* पाण्डु, पाण्डुर, विवर्ण, नीरक्त, विच्छाय, गतश्रीक.

Pane *s* काचफलकः.

Pang *s* *See* Pain.

Pant *v. t.* कृच्छ्रेण निश्वस् *2 P*, स्थूलस्थूलं निश्वस्.

Part *s* अंशः, भागः, शकलः-लं; खण्डः, एकदेशः.

Parrot *s* शुकः, कीरः.

Pass *v.t.* गम् *c*, या *c*, अति-वह् *c*, नी *1U*.

Passion *s* भावः, मनोविकारः रागः; 'the passions' इन्द्रियाणि,इन्द्रियवर्गः —Ate *a See* Irascible.

Passive *a* निश्चेष्ट, निष्क्रिय.

Pastime *s* *See* Amusement.

Patient *a* धीर, क्षमिन्, तितिक्षु. *s* आतुरः, रुग्णः —Ly *adv.* शान्त्या, धीरतया.

Patriotism *s* स्वदेशानुरागः, जन्मभूमिवात्सल्यं.

Pay *s* वेतनं, भृतिः, निर्वेशः.

Pay *v.i.* वेतनं-मूल्यं दा(debt) परिशुध् *c*, अपाकृ *8U*, विगण् *10*

Peace *s* सन्धिः, सन्धानं; शमः, उप-प्र-शमः, निर्वृतिः, स्वास्थ्यं.

Pecuniary *a* = Monetary.

Peer *v.i.* *See* Look.

Peerless *a* अतुल, अनुपम.

Penance *s* तपस् *n* तपस्या *f*. —'P.-grove' *s* तपोवनं.

Perceive *v.t.* *See* Look.

Perceptible *a* वेद्य, उपलभ्य.

Perform *v.t.* कृ *8U*, निर्वृत् *c*, आचर् *1P*, निष्पद् *c*, सिध् *c*, साध् *5P*. (Sacrifice) वितन् *8U*, आ हृ *1U*; 'on the stage' प्रयुज् *7 A*. -Ance *s* सम्पादनं, साधनं, प्रयोगः.

Peril *s* *See* Danger.

Perilous *a* संशयहेतुक.

Perish *v.t.* नश् 4 ध्वंस् *1A*.

Permanent *a* *See* Imperishable.

Perturb *v.t.* *See* Disturb.
Pet *s* प्रीतिपात्रं, प्रेमास्पदं.
Petition *v.t.* *See* Beg.
Petty *a* लघु, क्षुद्र, अल्प.
Phlegm *s* कफः, श्लेष्मन् *m*
Physics *s* पदार्थशास्त्रं—Cal *a.* Ex. by अङ्ग, विग्रह, शरीर in comp.
Pleasure *s* सुखं, आनन्दः.
Pledge *s* प्रतिज्ञा, पणः.
Plenty *s* बाहुल्यं, प्राचुर्यं.
Plentiful *a* *See* Abundant.
Plot *s* *See* Conspiracy. *v.i.*'p.against' द्रुह् *4 P.*
Plough *s* हलं, लाङ्गलं, सीरः.
Ploughman *s* हालिकः, हलिन्
Pluck *v.t.* अवचि *5 U.*
Plump *a* पीवर, पीन, स्थूल.
Plunge *v. t.* मस्ज् *6 P,* आप्लु *1 A,* अवगाह् *A 1.*
Ply *v.t.* अविरतं व्याप्टृ *6A.*
Point *s* रहस्यं, मर्मन् *n* आशयः.
Point out *v. t.* प्र-उप-आ-दिश् *6 U.*
Police *s* रक्षापुरुषाः, नगर-रक्षिणः, नगरपालाः.
Poison *s* विषं, गरः, गरलं. *v.s.* विषदानेन हन् *2P* or *c.*
Poisoned (food) विषदूषित, विषसम्पृक्त, विषाक्त.
Political Circle नीतिज्ञमण्डलं
Politics *s* नीतिः, नयः, राजनीतिः.
Pool *s* जलाशयः, जलाधारः
Pore over *v. t.* साभिनिवेशं अधि इ *2A.*
Position *s* स्थितिः, पदं, आस्पदं; प्रतिष्ठा, गौरवं.
Possess *v. t.* धृ *1 P, 10,* धा *3 U,* भृ *3 U;* better by वत्, मत्, इन् etc.—Ion भोगः, भुक्तिः 'being in one's p. हस्तगत, वशवर्तिन्.
Postpone *v. t.* विलम्ब् *c,* व्याक्षिप् *6 P.*
Pot *s* कलशः, कुम्भः, घटः, भाजनं, भाण्डं.
Potter *s* कुम्भकारः, कुलालः.
Poverty *s* दारिद्र्यं, निःस्वता.
Power *s* शक्तिः, बलं, प्रभावः, अधिकारः.
Practise *v. t.* आचर् *1 P,* अनुष्ठा *1 P,* आसेव् *1 A,* अभ्यस् *4 P.* —s आचरणं, अनुष्ठानं, आसेवा *f.*

Praise *v. t. See* Admire.
Prank *s* चापलं, चेष्टा, चेष्टितं; 'mischievous p.' कुचेष्टितं.
Prayer *s* प्रार्थना, उपासना; अभ्यर्थना, विज्ञप्तिः *f.*
Precincts *s* परिसरः.
Precious *a* बहुमूल्य, महार्घ.
Prefer *v. t.* प्रशंस् *1 P*; gen. ex. by वरं –न पुनः, न च, तथापि.
Preference *s* अधिकरुचिः, अधिकानुरागः, सविशेषसमादरः.
Preliminary *a* पूर्व, आदि, प्रथम in comp; प्राथमिक.
Premature *a* अकालपरिणत, असामयिक –Ly *adv.* अकाले, असमये, अपूर्णकाले.
Prepare *v. t.* संभृ *1, 3 P.* संविधा *3 U.*
Prescribe *See* Laydown.
Present *s.* See Gift.
Preserve *v. t. See* Guard –Ation रक्षणं, परित्राणं, गोपनं, पर्याप्तिः *f.*
Preside over *v. t.* अधिष्ठा *1 P*, अध्यास् *2 A.* (with acc.) –Ent *a* अध्यक्ष.
Pretty *a See* Beautiful.
Prevail upon *v. t. See* Persuade.
Prevent *v. t. See* Forbid.
Previous *a* पूर्व, गत, अतीत. –Ly पूर्व, प्राक्, पुरस्तात्.
Pride *s* (Good) अभिमानः; अहंकारः, दर्पः, गर्वः, उत्सेकः, मदः, अवलेपः.
Primeval *a* प्रथम, आद्य.
Principal *a* मुख्य, प्रधान, *n.* प्रमुख, अग्रथ, वर्य, प्राग्रहर.
Principle *s* मूलतत्त्वं, तत्त्वं, बीजं; नियमः, विधिः, उत्सर्गः.
Prison *s* कारागारं, चारकः.
Prisoner *s* बन्दिः, बन्दी; *f.* रुद्ध, बद्ध.
Prize *s* पारितोषिकं, उपायनं.
Problem *s* प्रश्नः, प्रश्नविषयः; कृत्यं, उपपाद्यं.
Profuse *a* = Abundant.
Progenitor पिता, प्रजापतिः.
Progress *s* प्र-, वृद्धिः, क्रमशो वृद्धिः *f.*
Promise *s* प्रतिज्ञा, प्रतिश्रवः.
Promise *v. t.* प्रतिज्ञा *9 A,* प्रतिश्रु *5 P*, आश्रु *5 P.*

Promote *v. t.* वि-, वृध् *c*, उपकृ; (a person) उन्नम् *c*, उन्नतिं, or उत्कर्षं नी *1 U*.

Properly *adv.* साधु, युक्तं, समीचीनं, उत्पन्नं.

Property *s* धर्मः, गुणः, लक्षणं, स्वभावः, सम्पत्तिः, धनं, विभवः, ऋक्थं, रिक्थं.

Propose *v. t.* प्रस्तु *2 U*. -Al *s* प्रस्तावः, उपक्षेपः, उपन्यासः, कल्पः.

Prosper *v. i.* एध्, वृध् *1 A*.

Prosperity *s* सम्पद्, अभ्युदयः

Prostrate *v. t.* दण्डवत् पत् *c*.

Protest (against) *v. i.* दृढोक्तिपूर्वं वद्, सनिश्चयं ब्रू.

Proverb *s* आभाणकः.

Proof *s* प्रमाणं, उपपत्तिः *f*.

Prove *v. t.* प्रसिध् *c*, प्रमा *3A*.

Providence *s* विधातृ,, वेधस् *m*, विधिः, ब्रह्मन् *m*.

Province *s* विषयः, राष्ट्रं, देशः. -Ial *a* Ex. by देश, राष्ट्र in comp.

Provoke *v. i.* प्रकुप् *c*, उत्तिज् *c*; प्रईर् *c*.

Prudent *a* दूरदर्शिन्, प्रेक्षापूर्व-विमृश्य-कारिन्, विवेकिन्.

Public *a* जनकीय, विश्वजनीन.

Publicity *adv.* प्रकाशं.

Puddle *s* पल्वलं, अल्पसरः *n*,

Pull *v. t.* कृष् *1 P*, ग्रह् *9 U*.

Punish *v. t.* दण्ड् *10*, शास् *2 P.*, निग्रह् *2 U*. -Ment दण्डः, शासनं, शिष्टिः, निग्रहः.

Pupil *s* शिष्यः, विनेयः, अन्तेवासिन्; 'of the eye' -कनीनिका, तारा, तारका.

Purchase *s* क्रयः; क्रीतद्रव्यं —*v. t.* क्री *9 U*.

Pure *a* पूत, पवित्र, भावित, विविक्त, शुचि -Ity *s* पावित्र्यं.

Purge *v. t.* पू *9 U*. शुध् *c*, विरिच् *c*.

Purpose *s* प्रयोजनं, कारणं, हेतुः, निमित्तं, अर्थः.

Pursue *v. t.* अनुसृ, अनुवृत्; प्रवृत् *c*, निर्वह् *c*.

Pursuit *s* अनुसरणं, अनुसारः; निषेवणं, आचरणं, अनुशीलनं; व्यापारः; literary *p. s.* ज्ञानसंपादनारम्भाः, विद्यागमकार्याणि.

Push *v. t.* (हस्तादिना)

प्रक्षिप्, प्रणुद् c. प्रसृ c.
Put up with सह् 1 A, क्षम् 1 A. मृष् 1,4 P,10.
Quality s गुणः;धर्मः, लक्षणं.
Quantity s मात्रा, प्रमाणं.
Queen s राज्ञी, देवी, महिषी.
Quick a शीघ्र, त्वरित, सत्वर.
Quiet a प्रशान्त, निष्कम्प; निर्वात; सौम्य, मृदु, तूष्णीक.
Rabbit s शशः, शशकः.
Rain v. i. वृष् 1 P; —s वर्षः, वर्षं, वृष्टिः; (pl.) प्रावृष् f, वर्षाः, घनागमः, जलदसमयः.
Raise v. t. See Lift.
Rapacity s अपहरणबुद्धिः, आततायित्वं, लुब्धता, अतिलोभः.
Rare a विरल, दुर्लभ, दुष्प्राप.
Rash a क्षिप्र-अविमृश्य-कारिन्.
Rather adv. ex. by वरं with न च, न पुनः.
Reach v. t. आप्, आसद् c. —s गोचरः, विषयः, पथिन् m, 'within the r. of' गम्य, ग्राह्य, लभ्य.
Real a सत्य, अवितथ, परमार्थ. —Ity याथार्थ्यं, तत्त्वं.
Realise v. t. प्रत्यक्षीकृ. See Get.
Reap v. t. See cut.
Reason v. i. See Argue. —Able युक्त, उपपन्न.
Rebel v. i. व्युत्था 1 P.
Rebuke v. t. तर्ज् 10 A, भर्त्स् 10.
Receive v. t. आदा 3 A, प्रति इष् 6 P. See Get. —Receipt s स्वीकारपत्रं, अभ्युपगमलेखः. –Recipient, ग्रहीतृ, आदातृ, प्रतीच्छकः. —Reception s संभावना,
Recite v. t. पठ्, उदीर् c. —Ation s पाठः, उदाहारः.
Recognise v.t. प्रत्यभिज्ञा 9 P.
Recommend v. t. See Praise.
Recover v. i. रोगात् विमुच् pass; oft. ex. by निर्, वि, गत in comp.; प्रकृतिं आपद् 4 A.
Recreation s विनोदः, विहारः, कौतुकं, मनोरञ्जनं.
Rectitude s सारल्यं, आर्जवं.
Refer v. t. उद्दिश् 6 P, अधिकृ, लक्षीकृ, प्रत्यवमृश्.

Reference *s* उद्देशः, सम्बन्धः.

Reflect *v. t.* चिन्त् *10*, ध्यै *1P*, पर्यालोच् *10*. —Ion *s* चिन्ता, विचारः, विमर्शः, भावना; आक्षेपः, अधिक्षेपः; प्रतिबिम्बं, प्रतिफल, प्रतिच्छाया, प्रतिच्छन्दः.

Refresh *v. t.* समाश्वस् *c*, प्रह्लाद् *c*.

Refuse *v. t.* प्रत्याख्या *2 P*, प्रत्यादिश् 6 *P*, न संमन् *4 P*. —Al *s* अनङ्गीकारः, प्रत्याख्यानं, प्रतिषेधः.

Regale *v.t.* सं-तृप् *c*, सं तुष् *c*.

Regard *s* आदरः, सम्मानः. 'with r. to' उद्दिश्य, अधिकृत्य, अन्तरेण, उपेक्ष्य.

Regard *v.t.* आ-दृ, संमन् 4

Regular, *a* नियतः, नियमानुसारिन्, —Ly *adv* यथानुक्रमम्, अनुपूर्वशः, पर्यायेण.

Reign *v. i.* प्र-शास्. —*v. t.* शास्, अव्, भुज्.—*s* शासनं, आधिपत्यं, अधिकारः. —Ing *a* शासत्, राज्यपदारूढ.

Rein *v.t.* नि-सं-यम्, प्र-ग्रह्.

Rein *s* अभीशुः-षुः, प्रग्रहः.

Reject *v.t.* अव-धीर्, निराकृ, प्रत्या-ख्या, प्रत्यादिश्.—Ion *s* अवधीरणं-णा, निरसनं, प्रत्यादेशः, निराकृतिः *f*.

Rekindle *v.t.* पुनर् प्र-उद्-संदीप् *c*, सम्-इन्ध् 7 A.

Relate *v.i.* उद्-दिश्, अप-ईक्ष्. —*v. t.* आ-ख्या, आ-नि-विद् *c*, वर्ण्, शंस्.—Ion *s* सम्बन्धः, अन्वयः. –Ive *s* सगोत्रः, सकुल्यः, ज्ञातिः.

Rely *v. i.* (on) वि-श्वस्, प्रति-इ, —Iance *s* विश्वासः, प्रत्ययः, श्रद्धा. –Iable *a* विश्वसनीयः, श्रद्धेय.

Remark *v.t.* नि-रूप्; अभि-धा. –*s* वचस्, अभिधानं. —Able *a* अपूर्व, अद्भुत.

Remedy *v. t.* प्रतिकृ, प्रति विधा, प्र-उप-शम्. —*s* प्रतिकारः, प्रतिक्रिया, प्रतिपत्तिः *f*.

Remove *v.t.* अप-नी, अप-हृ c, दूरी कृ, निर्, वस् c.

Renovate *v.t.* नवीकृ *8 U*.

Renounce *v.t.* सं-नि-अस् *See* Reject —Iation *s* परित्यागः, उत्सर्गः, संन्यासः.

Repair *v. t.* प्रतिसमा-समा-धा, उद्-धृ, सं-धा. -*s* शोधनं.
Repent *v. i.* अनु-पश्चात् तप् *4A* अनु-शी *2A.*
Report *v.t.* आ-नि-विद् *c.*, विज्ञा *c.* -*s* विज्ञापना, निवेदनं.
Repose *v.t.* विश्रम्, संविश् —*s* विरामः, प्र-उप-शमः.
Repository *s* निधिः, आगारं
Represent *v.t.* वर्ण्, वि-वृ, निरूप् *10*; प्रति-नि-धा; प्रयुज् *7A.* —Ative *s* प्रतिनिधिः.
Reproduce *v. t.* पुनर् कृ, उत्पद् c, जन् c; यथातथं (भाषणं) उद्-ईर् *c* or उद्धृ.
Requst *v. t.* विज्ञा *c.* *See* Beg. *s* अभ्यर्थना, याचना.
Require *v. t.* अपईक्ष्, आ-काङ्क्ष् *1P.* —Requisite -*s* आकाङ्क्षितं, अपेक्षितं.
Resemble, *v. t.* सं-वद्, अनु-हृ, -Ance, *s.* सादृश्यं, साधर्म्यं, तुला, साम्यं, उपमा.
Resolve *v. i.* निस्-चि, निर् णी, अधि अव-सो, मतिं कृ. -Lution *s.* निश्चयः, संकल्पः,
Resort *v. i.* सेव्, श्रि, उप-अभि-गम्, इ *2 P.* —*s.* आश्रयः
Respect *v. t.* अर्ह्, अर्च्. *See* Regard. —Ed. *a.* आदृत, पूजित.
Responsible a. प्रष्टव्य, अनुयोज्य; धूर्वह, धुरीण.
Rest *v. i.* *See* Repose. 'the r.' अवशिष्टाः.
Restore *v. t.* प्रति-पद् *c*, पुनर्-प्रति-दा, प्राप् —Ation, *s.* प्रत्यर्पणं, उद्धारः, परावर्तनं.
Restrain *v. t.* सं-अव-नि-रुध्, नि-ग्रह्, नि-सं-यम् *1P.* —*t. s.* नियन्त्रणं, प्रतिबन्धः,
Result *v. t.* अव-पर्यव-सो, प्र-सं-उद्-भू-, उद्-निस् -पद्. —*s.* सिद्धिः *f*, परिणामः, निष्पत्तिः. पाकः, उदर्कः.
Retire *v. i.* अप-क्रम्, अप-इ. 'r. d. from service' सेवा-निवृत्त; 'r. d spot' एकान्तः.
Retract *v. t.* प्रति आ-ख्या,
Retreat *v. i.* अप-या-, गम्, सृ. —*s.* अपक्रमः, परावृत्तिः.
Reveal *v. t.* वि-वृ, प्र-काश्, व्यञ्ज्, आविष्कृ.
Revelation *s.* विवरणं,

आभासः, श्रुतिप्रकाशः.

Revenue *s.* करः, बलिः, आयः, उदयः, भागधेयः, राजस्वं.

Review *v.t.* वि-विचि्, सम्-आ, लोच्, परिईक्ष् —*s.* विवेचनं, आलोचनं-ना.

Revile *v. t. See* Abuse.

Revise *v. t.* पुनर्-दृश्, विचर् *c.*

Revolve *v. i.* परिवृत् *1 A*, परि-भ्रम् 4 P.

Rice *s.* शालिः, व्रीहिः, 'wild r.' नीवारः.

Ride *v. i.* अश्वेन सं-चर्, वह्. *v.t.* आ-अधि-समा-अध्या-रुह्.

Rider *s.* अश्वारोहः, सादिन्.

Right *s.* अधिकारः.

Righteous *a.* साधुवृत्त, न्यायपर, सुशील.

Ring *v. t.* रण्, क्वण्, विरु, –*s* अङ्गुलीयकं, ऊर्मिका, रणनं.

Ripe *a* पक्व, परिणत, प्रौढ, –En, *v.i.* पच्, *pass* परिणम्.

Rise *v. i.* उद्-समुद्-स्था, उद्-गम् —*s* उत्पातः, उदयः, अभ्युदयः, समुच्छ्रायः.

Rite *s* क्रिया, विधिः, आचारः.

Rival *v. t.* स्पर्ध्, सं-घृष् *1P.* –*s* प्रतिपक्षः, प्रतिद्वन्द्विन्, प्रतिस्पर्धिन्. –Ry *s* प्रतिस्पर्धा, संघर्षः, सापत्न्यं.

Road *s* मार्गः, अध्वन् *m.* वर्त्मन् *n.* सरणिः -णी.

Roam *v. i.* परि-अट्, भ्रम्.

Robust *a* दृढाङ्ग, मांसल.

Rock *s* शिला, उपलः, प्रस्तरः.

Rogue *s* कितवः, जाल्मः, धूर्त्तः, प्रतारकः, खलः.

Roof *s* छदिस् *f*, पटलं.

Roost *v. i.* वस्. –*s* वासयष्टिः.

Rope *s* रज्जुः *f*, गुणः.

Rose *s* जपा, ओड्रपुष्पं, पाटलं.

Rub *v. t.* घृष्, मृद्, प्र-परि-मृज्.

Ruin *v. i.* नश्, वि-प्र-ध्वंस् क्षि. *c.* –*s* क्षयः, प्रच्छेदः, अवसादः. –Ed *a* उत्सन्न, क्षीण, जीर्ण, –Ous वि-नाशिन्, घातुकः.

Rule *v. t.* प्र-शास्, वि-नी, परि-पा *c.* –*s* शासनं, आधि-पत्यं, नियमः, सूत्रं, व्यवस्था.

Rumour *s* प्रवादः, जनश्रुतिः, किंवदन्ती *f.* लोकवादः.

Run *v. i.* धाव्, द्रु. —Ner,

s धावकः, जाङ्घिकः, प्रजविन्.
Rush *v. i*, तरसा धाव्, प्रसृ.
—*s* जवः, वेगः, संरम्भः.
Sacrifice *v. t.* यज् *1 U*, हु *3 U*, उपहृ. —*s* यज्ञः क्रतुः, अध्वरः, होमः.
Sage *s* मुनिः, तत्त्वविद्, प्र-प्राज्ञः, बुधः, विपश्चित्.
Sale *s See* under Sell.
Salt *s* लवणं, पिण्डः, क्षारः.
—Y. a. क्षार, लवणसंसृष्ट.
Salute *v. t.* अभिवद् *c*, वन्द् *1 A*, प्रणिपत्, —Ation *s* अभिवादनं, प्रणतिः, नमस्कारः.
Sanction *v. t.* अनु-ज्ञा, मन्, मुद् *1A*, अनु-शास् *2 P*. —*s* अनुज्ञा, अनुमतिः, प्रामाण्यं.
Sand *s* बालुका, सिकताः.
—Y, a. सिकतामय, सिकतिल, सैकत. —'s. bank' सैकतं.
Sandal *s* चन्दनं (wood) चन्दनः (tree) मलयजः, —paste *s* चन्दनोद्पेषः, चन्दन (वि) लेपः.
Satisfy *v. t.* सं-परि तृप् *c*, तुष् *c*, —Action *s* संतुष्टिः पर्याप्तिः, सौहित्यं. —Actory *a* युक्त, समर्थ, तुष्टिप्रद, संशयच्छिद्.
Saturday *s* शनिवासरः.
Sauce *s* सूपः, निष्ठानं, उपदंशः, व्यञ्जनं, उपस्करः.
Say *v. t.* ब्रू *2 U*, वद्, व्याहृ *1U*, उदीर् *c*. 'I say' ननु ब्रवीमि.
Scan *v. t.* निपुणं परीक्ष्.
Scanty *a* अप्रचुर, न्यून, स्वल्प.
Scatter *v. t.* आकॄ-प्र, विक्षिप्.
Scholar *s* शिष्यः, अन्तेवासिन् *m*; कृतविद्यः.
School *s* विद्यालयः; शाखा, सम्प्रदायः, निकायः.
Science *s* विज्ञानं, विद्याशास्त्रं
Screen *v. t.* आ-वृ *5 U*, अपिधा. —*s* नेपथ्यं, पटः, यवनिका. तिरस्करिणी *f*.
Sect *s*. शाखा, पथिन् *m*, मार्गः, सम्प्रदायः.
Sedentary *a* निरुद्योग, अव्यवसायिन्, अचपल.
Seek *v. t. See* Look for.
Self *s* आत्मन्, स्वः, स्वान्तं.
'*s*. —centred' *a* स्वार्थपर.
—Ish *a* स्वार्थनिष्ठ, उदरम्भरि.

Sense –*s* इन्द्रियं, हृषीकं; (*pl*) इन्द्रियवर्गः; संज्ञा; बुद्धिः. *See* Intellect.

Sentence *v. t.* दण्ड् *pass.* दण्डं, आ-दिश्.

Separable *a* वियोज्य, विभाज्य, विश्लेष्य.

Separate *v. t.* वि-रह्, वि-युज्, विनाक्त, वि-श्लिष्. c—

Series *s* माला, राजिः, आवलिः, श्रेणी. —Ial यथाक्रम, क्रमिक.

Serious *a.* धीर, गंभीर; गुर्वर्थ, गुरु, अपरिहासिन्.

Serve *v. t.* उपास्, उपस्था, सेव्, श्रु, desid.–'s. dinner,' *v.* परि-विष् *c.*, उपस्था *c.*, –Ant *s.* भृत्यः, किङ्करः, अनुजीविन्, प्रेष्यः, परिजनः.—Ice. शुश्रूषा, उपचारः, परिचर्या

Set v. *t.* आ-नि-धा, वि-न्यस्, स्था *c.* नि-विश् *c.*–*s.* अस्तमयः, अस्तमनं; वर्गः, श्रेणी, समूहः, ग्रामः. -*v. t.* आ-सञ्ज्,—'s. one's heart on' भावं बन्ध्.

Settle *v. t*, स्था *c.*, अव-नि-स्था, साध् *c*, सं-क्लृप्.–*v. i.* स्थिरी-भू, अव-व्यव-स्था.—Ed *a.* स्थित, स्थापित; निर्णीत.

Sever *v. t.* अव-वि-च्छिद्, or *c.*, अव-कृत्, or *c.*

Severe *a.* परुष, निष्ठुर, चण्ड, उग्र, तिग्म.

Shade छाया; अनातपः.

Shake *v. t.* कम्प्, वेप्, वेल्ल्, 1 .*P*, विचल्—*v. t.* कम्प् *c*, धू 5, 9 *U.*

Shallow *a.* गाध, उत्तान,

Share *v. t.* सं-वि-भज्, अंश् 10,—*s.* अंशः, भागः, उद्धारः.

Shatter *v. t.* वि-शॄ; खंडशः चूर्ण् 10, भञ्ज् 9 *P.*

Shed *v. t.* पत्, *c*, मुच्, विसृज्, -विह्न—*s.* शाला.

Shelter *v. t.* रक्ष् 1 *P*, त्रै 1 *A*—*s* आश्रयः.

Shine *v. i.* प्र,-काश् 1*A*, भा 2*P*, वि-द्युत् 1 *A*, राज् 1*A*.

Ship *s.* पोतः, वहित्रं, प्रवहणं, तरणी.-'s.—wreck,' नौव्यसनं

Shock *v. t.* आ-अभि-हन्. —*s.* आ-अभि-घातः, संक्षोभः.

Shock *s* अभिघातः, निर्घातः. –Ing *a* उद्वेगकर.

Shoot *s* पल्लवः -वं, किसलयः

-यं, अङ्कुरः. —*v, t.* आग्नेयास्त्रं, शरं, etc. मुञ्च् or अस् *4 P.* -*v. i.* निर्गम्, निष्कस् *1 P.* उद्भिद् *pass.*

Shoulder *s* स्कन्धः, अंसः, भुजशिरस् *n.*

Shout *s* महाशब्दः, प्रणादः, घोषः, घोषणा *f.*

Shut *v. t.* अपि-पिधा, सं-आवृ *5 U.* -*a* पिहित, संवृत, आवृत.

Sick *a* आतुर, व्याधित, मन्द, अपटु, सामय, आमयाविन्.

Sight *s* दर्शनं, विलोकनं. (View) दृष्टिपथः, दृग्गोचरः.

Significant *a* चरितार्थ, सार्थक, अर्थवत्, अन्वर्थ.

Silence *s* मौनं, तूष्णीम्भावः.

Silly *a See* Foolish.

Silly (thing) क्षुद्र, तुच्छ.

Similar *a* सम, समान, अनुगुण, अनुरूप. –Ity *s* साम्यं, सामान्यं, सादृश्यं.

Simple *a* सरल, ऋजु, निर्व्याज; (Dress) विनीत; (Plain) स्पष्ट, सुगम, सुबोध.

Simplicity सरलता, आर्जवं, अव्याजः; स्पष्टता, सुबोधता.

Sin *s* पापं, पातकं, एनस् *n.* दुरितं, कल्मषं, अघं, दुष्कृतं, वृजिनं, किल्बिषं, अंहस् *n.*

Since (*prep*) प्रभृति, आरभ्य (with abl) 's. then' तदा प्रभृति; –Conj यतः, यस्मात्.

Sing *v. t.* गै *1 P.* (of birds) कूज् *1 P.* रु *2 P.*

Sink *v. i.* नि-मस्ज्, सद् *1 6, P.*

Sip *v. t.* आचम् *1 P.* उपस्पृश् *6 P.*

Sister *s* भगिनी, स्वसृ *f.*

Site *s* संनिवेशः, सं-स्थितिः, वास्तु. *n.*

Situation *See* above; पदं, नियोगः, अधिकारः; अवस्था, दशा, स्थितिः.

Skin s चर्मन् *n.* त्वच् *f.* (hide) अजिनं, दृतिः, *f.*, कृत्तिः.

Skilful *a See* Clever.

Slander *s* अप-परि-वादः, निर्वादः, निन्दा *f.*

Slaughter *v. t.* विशस् *1P*, हन् *2 P* or *c*, व्यापद् *c*, आलभ् *1 A* (a beast). —*s* विशसनं, वैशसं, वधः.

Slay *v. t See* Above.

Sleep *v. i.* स्वप् *2 P*, शी 2 *A*, संविश् *6 P*. —s निद्रा, स्वापः, स्वप्नः, शयनं.

Slender *a* तनु, कृश, क्षीण.

Slight *v. t.* अवधीर् *10*, अवज्ञा *9 P*, अवगण् *10*. —*s* अवधीरणा, अवज्ञा.

Slight *a See* Little.

Slow *a* मन्द, मन्थर; 's. to discriminate' मन्थरविवेक; दीर्घसूत्र, चिरक्रिय; 's. of wits' मन्दमतिः, जडधीः —Ly *adv.* मन्दं मन्दं,

Slumber s अल्पनिद्रा.

Smart *a* लघु, आशुकारिन्.

Smell *v. t.* घ्रा *1 P*, आ-उप.°—*s See* Fragrance.

Smile *v. i.* स्मि *1 A.*

Smoke *s* धूमः.

Snake *s* सर्पः, भुजगः, भुजंगः, पन्नगः, विषधरः,व्यालः, भोगिन्.

Snatch *v. t.* आछिद् *7 U.*

Sneak *v. i.* अलक्षितं-निभृतं अपया *2 P*. —Ing *a* कुत्सितवृत्त.

Social *a* सामाजिक; ex. by समाज,सभा, परिषद् in comp.

Socialism *s* साम्यवादः.

Society *s See* Contact, Assembly.

Sole *a* एक with एव, एकाकिन्, केवल.

Son *s* पुत्रः, आत्मजः, सुतः, तनयः, सूनुः, तनुजः, तनूजः.

Soon *adv.* अचिरेण, अचिरात्, सपदि, सद्यः, झटिति.

Sore *s* क्षतं, व्रणः-णं. —*a* दुखित, क्षत, सव्यथ.

Sorrow *s* शोकः, शुच् *f*, खेदः —Ful सशोक, शोकार्त, उद्विग्न, खिन्न, विषण्ण, विमनस्.

Sorry *aSee* Sorrowful.

Sound *s* शब्दः, निनादः, ध्वनिः,रवः, विरावः. —*a* सुस्थ, कल्य, नीरोग, अनामय; 's. in body' अक्षतशरीर, अविकलेन्द्रिय; 's. in mind' अनुपहतेन्द्रिय, अविक्षिप्त.

Span *s* (Life—) जीवितावधिः.

Spare *v. t.* रक्ष् *1 P*, सं-चि *5 U*,न व्यय् *10*. *a* अव्यापृत; उद्वृत्त, अवशिष्ट. '—Ing in food' मिताहार.

Spark s स्फुलिङ्गः, अग्निकणः.

Speak *v. t.* वद्, भण् *1 P*, भाष् *1 A*, ब्रू *2 U*.

Speech *s* वाच् *f*, गीः, वाणी, वचनं, भारती, भाषणं, व्याहारः.

Speed *s* वेगः, जवः, रंहस् *n*.

Speedy *a* शीघ्र, त्वरित, जवन, महावेग.

Spend *v. t.* उत्-वि-सृज् *6 P*, व्यय *10*; *See* Pass.

Spirit *s* चित्तं, मनस् *n* चेतस् *n*; सत्त्वं, तेजस् *n*, वीर्यं, प्रभावः; सारः, तत्त्वं. —Ed *a* सत्त्ववत्, सोत्साह; 'a s. speech' ऊर्जिताश्रयं वचः.

Splendid *a See* Magnificent.

Spot s स्थानं, पदं, आस्पदं; अङ्कः, लाञ्छनं, कलङ्कः; 'spotted deer' चित्रो मृगः, चित्राङ्गः. —Less निष्कलङ्क, निष्कल्मष, निर्मल.

Spread *v.i.* प्र-वि-सृप्, प्र-वि-सृ *v. t.* वि तन् *8 U.*, प्रथ् c.

Spring *v.i.* उद्-भिद्, उद्-पद्, प्र-जन् *s* वसन्तः, मधुः, सुरभिः

Spy *v.i. See* See. *s* चरः.

Spurn निरा कृ, अव-धू *9 U.*

Square *v.t.* वर्गीकृ. *–s* वर्गः; चत्वरं *–a* अविकल, अन्यून.

Squat *v.* नि सद् *1, 6 P.*

Stable *s* मन्दुरा *f*.

Stable *a* स्थायिन्, स्थास्नु.

Staff यष्टिः, वेत्रं; —वर्गः, —समुदायः.

Stage *v.t.* अभि-नी, प्र- युज् *–s* रङ्गशाला, नाट्यशाला, मञ्चः.

Stain *v. t.* दुष्, c लिप्, लाञ्छ्. *–s* दूषणं, कलुषं; वचनीयं, उपक्रोशः.

Stare *v. i.* स्निग्धं, सूक्ष्मं, अनन्यदृष्टया निर् वर्ण्. –Ing *a* अनिमेषदृष्टि.

Start *v.i.* प्र-स्था, ससाध्वसं अप-सृ. *–s* समारम्भः, अपक्रमः, साध्वसोत्कम्पः, चकितं

Starve *v. i.* क्षुधया, –पीड्, अर्द् *pass* अव-सद्.—Ation *s* अनाहारः, क्षुधावसादः.

Station *v.t.* स्था c, अव-सम्-प्रति-नि-विश् *–s* आस्पदं, अवस्थितिः, निवेशः.

Stead *s* स्थानं, भूमिः *f*.

Steed *s* अश्वः, तुरगः, वाजिन् *m*

वि-क्षिप् –s पदं, पद-न्यासः, विक्षेपः, क्रमः, चरणपातः.
Step *v. i.* पादं, वि-न्यस्.
Stern *a* रूक्ष, परुष, निष्ठुर.
Stipulate *v.t.* समयं,संविदं कृ, परि-पण् *1A.*
Stomach *s* आमाशयः, जठरः
Stone *v.t.* लोष्टघातं हन् *2P.* –s पाषाणः, शिला *f,* उपलः. प्रस्तरः, ग्रावन् *m.*
Store *v. t.* सं-भृ, समाहृ, संचि. –s सम्भारः, चयः, सामग्री, राशिः *m.*
Storm *v. t.* आ-अव-स्कन्द्, सहसा आ-पत् *1 P.* s वात्या, प्रभञ्जनः,झञ्झा.—Y, *a* वात्याहत, झञ्झाक्षुभित.
Stout *a* मांसल, प्रबल.
Straight *a* ऋजु, अभुग्न, समरेख, अनराल, —'s. forward' ऋजु, अजिह्मप्रकृतिः.
Strange *a* अद्भुत, चित्र, अपूर्व, —Er s आगन्तुकः, वैदेशिकः, परः, असंस्तुतः.
Strategem *s*उपायः,छद्मन्*n.*
Strike *v. t.* हन्, तुद्, प्र-अभि-उप-आ-हन्, प्र-हृ. –s कर्मनिवृत्तिः, कर्म-संन्यासः. —En *a* आहतः,—Stroke *s* प्रहारः, अभिघातः.
String *v,t.* वि रच्, संग्रन्थ् गुम्फ्. –s रज्जुः *f,* गुणः.
Strip *v. t.* अप-हृ, अप-नी, निर् वह्.
Stripe *s* कशाघातः, प्रहारः.
Strive *v.t.* प्र-यत्, उद्-यम्,
Strong *a* सबल, ऊर्जस्वल.
Structure *s* निर्माणं,संस्थानं रचना, संदर्भः.
Struggle *s*कलहः, जन्यं, युद्धं
Study *v.t.* अधि इ, अधि गम् –s अभ्यसनं, शिक्षा,अध्ययनं.
Stumble *v. i.* स्खल् *1 P.*
Subject *n* प्रजा, प्रकृति (usually *pl.*); पदं, अर्थः, स्थानं, विषयः. 'subject of talk' प्रस्तुतं, वाग्विषयः.
Submit *v.i.* प्रणम्, वशं गम्; *See* Obey;सविनयं वद् *1P.*
Submissive *a* वश्य, प्रणति-प्रवण, वशवर्तिन्, नम्र.
Subside *v.i.* शम् *4 P.*
Substantial *a* सार, सारवत्.
Succeed *v.i.* (of things)

संपद् 4 A, सफली भू, फल् 1 P, सिध् 4P.

Success s सिद्धिः, साफल्यं, कृतार्थता; —Full *a* कृतिन्, कृतार्थ, सिद्धार्थ; (of things) सिद्ध, सफल, फलवत्.

Suck *v.* t. धे 1 P, 'give the s.—to' धे c (धापयते)

Sue *v.t.* अभियुज् 7A, राजकुले निविद् c.

Suffer *v.t.* अनुभू 1 P; सह् 1A; अनु ज्ञा 9P. -*v.i*, क्लिश्, तप् *pass*.

Suffering s दुखं, क्लेशः.

Sufficient *a See* Ample.

Sugar s शर्करा, सिता *f*.

Sullen *a* रूक्ष; प्रतीप.

Summer s निदाघः, ग्रीष्मः, तपः, तपर्तुः, शुचिः.

Superintend *v. t.* पर्यवेक्ष् 1A, अधिष्ठा 1P. —Ent s पर्यवेक्षकः, अध्यक्षः.

Superior *a* ज्यायस्, गरीयस्

Sure *a See* Certain.

Surpass *v.t.* अतिक्रम् 1 P, अति शी 2A, अतिरिच् *pass*

Suspect *v.t.* आशङ्क् 1 A, न प्रति इ 2 P. Suspicion s आशङ्का, वितर्कः, विकल्पः.

Surrender *v.t.* उपाहृ, उपानी, ऋ c (अर्पयति); 's. oneself' शरणं गम्.

Sustain *v.t.* धा 3 U. अवलम्ब् 1 P; भृ 3 P. —Er धातृ, भर्तृ.

Sway *v. t.* शास्, प्र-चुद् 10, प्र ईर् *c*. अभि-भू *c*.-s. शासनं

Swear *v. t.* शप्, शपथं शप्.

Sweep *v. t.* सं-परि-प्र-, मृज्-er, *s.* खलपूः, बहुकरः.

Sweet *a.* स्वादु, चारु, मधुर, मृष्ट, सुरस. s. meats. मिष्टान्नं, मोदकं,-s.-smelling *a*. सुरभि, सुगन्धि.

Swerve *v. i.* प्र-वि-चल्. भ्रंश्, च्यु, व्यति-इ 2 P,-क्रम्.

Swift *a.* जवन, सत्वर, शीघ्र,

Swoon *v.i.* मुह्, मूर्च्छ्—*s* मोहः, विसंज्ञा, मूर्च्छा, प्रलयः.

Sword *s.* असिः, असिपत्रं, निस्त्रिंशः, खड्गः, कृपाणः.

Sympathy *s.* सहानुभवः, संवेदनं, अनुकम्पा–Etic *a.* समदुःख, स्निग्ध, सदय.

Symptom *s.* लिङ्गं, लक्षणं.

System *s.* पद्धतिः, रीतिः, सरणिः,—Atic, *a.* यथाक्रम, अनुज्झितक्रम, क्रमानुगत.

Take *v. t.* प्रति-परि-ग्रह्, आ-दा, प्रति-इष् ; हृ, वह्, नी, आ-सद्.–'t. root,' *v. t.* मूलं बन्ध्. –'t.aken in' विप्रलब्ध, अतिसंहित. 't. oath,' *See* Swear.

Talent *s. See* Intellect. —Ed. *See* Intelligent.

Talk *v. i.* सं-लप्, सं-भाष् -वद्, मन्त्र्—*s.* संकथा, आभाषणं, उदन्तः, संलाप –Ative, *a.* जल्पाक, वाचाल, वावदूक.

Tall *a.* उच्चैः, प्रांशु, तुङ्ग.

Taste *v. t.* आ-स्वाद्, or *c,* प्राश् 9 *P,* लिह् —*s.* रसः, स्वादः;रुचिः'man of t.'रसज्ञः, रसिकः, रसविद्—Ful *a.* हृद्य, रुच्य, मनोहर.—Less, *a.* नीरस, विरस.

Teach *v. t.* अधि-इ *c.* शिक्ष्, उप-दिश्, शास्. –er, *a* गुरुः, उपाध्यायः, आचार्यः.

Tear *v. t. See* Shatter.

–*s* अश्रु *n.* बाष्पः, अस्रं.

Temper (good) *s.* सुशीलं, सौजन्यं, सद्भावः. –Ament *s* स्वभावः, प्रकृतिः. –Ate *a* परिमित, समर्याद. –'t. in eating' *a* मिताहार. –Ance *s* संयमः, निग्रहः; अनासक्तिः.

Tempt *v. t.* प्र-वि-लुभ् *c.* आ-प्र-कृष् *c.* –Ation *s* प्र-वि-लोभनं, विकारहेतुः. –Ing *a* आकर्षिन्, विलोभनीय.

Tender *a* कोमल, स्निग्ध, मृदु, सुकुमार, पेलव.

Terrify *v. t.* सं-, त्रस् *c.* भी *c.* –Ic *a* दारुण, भीम, कराल, –Terror, *s* साध्वसं, भयं.

Test *v. t.* परिईक्ष्, विमृश् –*s* परीक्षा, विमर्शः, प्रतीतिः *f.*

Theory *s* मतं, वादः.

Thief *s* चौरः, स्तेनः, तस्करः.

Thieve *v. t.* चुर्, मुष् 9 *P.*

Thrash *v. t.* परुषं, बलवद्-ताड्, प्रहृ. –*s* ताडनं, प्रहारः.

Thread *v. t.* सूत्रं, तन्तुः, गुणः

Thrill *v. i.* स्फुर् हृष्, प्र-कम्प्, *v.t.*उद्-श्वास्, रोमाञ्चेन आव-वह् *c.* –*s* हर्षः, कम्पः,

रोमाञ्चः, पुलकः.
Throat *s* कण्ठः, गलः, (Neck) ग्रीवा, कन्धरा.–'sweet-throated' *a* रक्त-कषाय-कण्ठः -'up to the t.' *adv*. आकण्ठं.
Thrive *v.i*. प्र-वृध्, प्र-उप-चि, *pass*. सम्-ऋध् *4 P*.
Throw *v.t*. प्र-क्षिप्, अस्, वि-मुच्, इष्; वि सृज्. *s* विसर्जनं, प्र-वि,क्षेपः, विमोचः.
Thunder *v.i*. गर्ज्, स्तन्, वि-स्फुर्ज् —*s* गर्जनं, स्तनितं, रसितं, स्फूर्जितं. विस्फूर्जथुः.
Tie *v. t*. नि बन्ध्, पि नह्; सम् श्लिष्, युज् सञ्ज्.–*s* बन्धः, श्लेषः, सङ्गः, संयोगः.
Time-being (for the—) मुहूर्त्तं, यावत्.
Tin *v.t*.रञ्ज् *c*.–*s* त्रपु *n*रंगं.
Tinge *v.t*. रञ्ज् *c*.
Tit-bit *s* स्वादु, सरस, स्वाद्य; परिहासः, नर्मन् *n*.
To & fro *adv*. इतस्ततः.
Together *adv*. साकं, सार्धं,
Tolerate *v.t*. सह्, क्षम्, मृष् *4* or *10*, etc. *See* Bear. —Ance *s* मर्षणं, क्षान्ति.–Ant *a*मर्षणा,सहिष्णु
Tongue *s* जिह्वा, रसना.
Torment *s*, *v. t*. अर्द् *c*. *See* Pain. —Ed आर्त्त,
Torrent स्रोतस्, प्रस्रवणं, निर्झरः, प्रपातः, रयः, रंहस् *n* ओघः –'in t.' (*pl*.) *adv*. धारासम्पातैः, धारासारैः.
Touch *v.t*. सं स्पृश्, मृष्. —*s* स्पर्शः, संसर्गः. परामर्शः. 't.stone' निकषः,शाणः.'t.es me home' हृदयेऽस्म्याहतः.
Tower *n* उत्सेधः, उच्छ्रायः,
Town, Township *s* पुरं, पुर् *f*, नगरं, नगरी, पत्तनं
Toy *s* क्रीडनकं.
Track *v.t*. अनुसृ, अनुधाव्, मार्ग् —*s* मार्गः, पदपङ्क्तिः.
Tract *s* प्रदेशः, उद्देशः.
Tradition *s* सम्प्रदायः, आम्नायः; ऐतिह्यं, पारम्पर्यं.
Traffic (human–) मानुष-सम्पातः (wheeled–) यान-सम्पातः.
Training *s See* Education.
Trample *v. t*. मृद् *9 P*, 't. under foot' पादतलेन

आहन् *2P* or आ-समाक्रम्.
Transgress *v. t.* अतिक्रम्, अति इ, उद्-लङ्घ् *1A,10*.
Translate *v.t.* भाषान्तरेण विपरिणाम् c, परिवृत् c.
Translation *s* भाषान्तरं, विपरिणामः, अनुवादः.
Transmigrate *v. i.* संसृ *1P*; देहान्तरं प्राप्. –Ion *s* संसरणं, देहान्तरप्राप्तिः.
Trap *s* कूटयन्त्रं, कूटं.
Travel *v. i.* परि-भ्रम्, परि-अट्. —*s* *See* Journey.
Traveller *s* पथिकः, पान्थः, अध्वगः, अध्वन्यः, अध्वनीनः.
Tread *v. i.* *See* Trample.
Treasure *s* कोषः, निधिः, निधानं, शेवधिः.
Treatise *s* नि-प्र-बन्धः, लेखः.
Tremble *v. i.* कम्प् *1 A*, वेप् *1A* –Ing *a* Tremulous *a* कम्पमान, कम्प्र, वेपथुमत्, विलोल; 'in a t. voice' स्वरभङ्गेन.
Trespass *v.t.* *See* Transgress.
Triad s त्रितयं, त्रयी, त्रिकं; 't. of worlds' त्रिभुवनं, त्रिलोकी *f* लोकत्रयी *f*.
Trident *s* त्रिशूलं, पिनाकः.
Trifle *s* अणुः, लेशः. —Ing तुच्छ, लघ्वर्थ, अकिञ्चित्कर.
Trifle *v. i.* (with) परिहस्.
Triumph *s* जयः, विजयोत्सवः.
Trouble *See* Pain.
Try *v. i.* प्रयत्, प्रयस् *4 P*; *v. t.* परीक्ष् *1 A*; (Cases) दृश्, विचर् *c*.
Turn *v.i.* परि-भ्रम्, घूर्ण् *1 A* 't. back' नि-परा-वृत्; *v. t.* परिभ्रम् *c*; 't. loose.' विसृज्.
Twice *adv.* द्विः, द्विकृत्वः 't. born' द्विजः, द्विजातिः.
Unattainable *a* दुष्प्राप.
Unbearable *a* असह्य.
Unchaste *a* अविनीत, पांसुल.
Uncle s पितृव्यः.
Unclean *a* *See* Dirty.
Under *prep* अधः, अधस्तात्.
Understand *v. t.* बुध् *1P*,ज्ञा
Uneven *a* विषम.
Union, Unity *s* संहतिः *f*, समवायः., सन्धिः. *m*.
Unite *v. t.* युज *7 U*, संगम् *c*-

--Ed *a* युक्त, समवेत, एकीभूत.

Universal सार्वलौकिक.

Universe *s* विश्वं, त्रिलोकी.

Unlikely *a* अश्रद्धेय, अनवकल्प्य.

Unmindful *a* अनादर, अनादृत्य; generally ex. by the gen. abs.

Unniped *a* अलून.

Unperturbed *a* अक्षुभित, अनाकुल, स्वस्थ.

Unsought *a* अमृग्य, अयाचित

Upset. *v. t.* परिवृत् *c*, पर्यस् 4 U; to be . upset पर्याभू 1 P.

Use *v. t.* व्यवहृ 1 U, उप युज् 7 A.—*s* उपयोगः, प्रयोगः, व्यवहारः—Ful उपकारक, उपयोगिन्. —Less निरुपयोग, निष्प्रयोजन, निरर्थक; व्यर्थ, वृथा, मुधा in comp.

Utensil *s See* Pot.

Vain *a* असार, शून्य; वृथाभिमानिन्, वृथावलेप.—Vanity असारता; अवलेपः.

Valour *s* वि-परा-क्रमः, शौर्य.

Vanquish *v. t.* पराजि, वशीनी.—Ed *a* पराजित, पराभूत.

Vegetate *v. t.* अनर्थकं जीव् 1 P.

Venerable *a* प्रतीच्य, अर्चनीय, मान्य–Tion *s* पूजा, आदरः, अर्चना, पुरस्कारः, अर्हणा *f*.

Venture *v. i.* उत्सह् 1 A, साहसं कृ.—*s* साहसं.

Victim *s*–*See* Prey.

Victor *s*, Victorious, विजयिन्, जैत्र, जिष्णु, प्राप्तजय.

Victory जयः, विजयः.

View *s* दर्शनं, आलोकः.

View (point)–दृष्टिः, पक्षः; 'from a worldly (practical) point of v.' लोक--व्यवहार–दृष्ट्या; 'from this point' अस्मिन्पक्षे.

Vigilant *a See* Careful.

Village *s* ग्रामः, संवसथः. –Er ग्राम्यः, ग्रामीणः, ग्राम्यजनः.

Virtue *s* धर्मः, पुण्यं, सुकृतं; गुणः, सद्गुणः.

Virtuous *a* धार्मिक, पुण्यशील, पुण्यात्मन्, सुकृतिन्.

Visit *s* दर्शनं, अभ्यागमः; 'pay a *v.* to' द्रष्टुं या, अभ्यागम

Visitor *s* अभ्यागतः, गृहागतः.
Vital *a* आवश्यक (की *f*.)
Vital airs प्राणवायुः.
Vocable *s* शब्दः, वचनं.
Vocation *s* वृत्तिः *f*, व्यवसायः
Vow *s* प्रतिज्ञा,प्रतिज्ञानं,संविद् *f*, संगरः *See* Pledge.
Wages *s* *See* Pay.
Wage (war) Fight.
Wait *v*. प्रतीक्ष् *1 A*, उदीक्ष् *1 A*, प्रतिपाल् *10*.
Wander *v. i.* विचर् भ्रम्, अट् *1 P*.
Want *s* *See* Need.
—Ing *See* Lacking.
Warble *v. i.* कूज् *1 P* वि-रु.
War *s* *See* Fight.
War-like *a* रणप्रिय, युयुत्सु, रणोत्सुक; 'w. qualities' क्षात्रधर्माः.
Warm *a* तप्त, उष्ण, घर्म in comp.
Wash *v. t.* धाव् 1 *U*, प्रक्षल् *10*, अव, निर्-निज् *3 P*.
Washerman *s* धावकः, रजकः, निर्णेजकः.
Wasp *s* वरटा.
Waste *v. t.* क्षि *1, 5 P*, or *c*, अव-सद् *c*, नश् *c*, क्षै *c* (क्षपयति). —*v. i.* परिक्षि, परि-हा, अपचि *pass.* —s क्षयः,नाशः,अपचयः, अवसादः; अपव्ययः; 'w. of time' कालक्षेपः; 'w. of breath' वाग्व्ययः.
Watch *s.v.t.* *See* Guard.
Weak *a* दुर्बल, अशक्त, क्षीणबल, शक्तिहीन; 'w. point' छिद्रं, रन्ध्रं मर्मस्थानं.
—Ness *s* दौर्बल्यं, असामर्थ्यं
Weaken *v. t.* दुर्बलीकृ, शक्तिं, बलं.
Weakling *s* दुर्बलो जनः, निःसत्त्वः पुरुषः, निर्वीर्यः.
Weal *s* हितं, कल्याणं, क्षेमं, भद्रं, कुशलं; 'w. and woe' शुभाशुभं.
Wealth s धनं, द्रव्यं, वसु *n*, अर्थः, वित्तं, द्रविणं, सम्पद् *f*, विभवः, वैभवं. —Y धनिन्, धनिक, श्रीमत् ,वसुमत्.
Weapon *s* शस्त्रं, आयुधं.
Weigh *v. t.* वे *10 U*.—or तन्तुवायः, तन्तुवापः, कुविन्दः.

Weigh *v. t.* तुल् *10*; -t, भारः, भरः. -Ty *a*. गुरु; गुर्वर्थ, गुरुप्रयोजन.

Welcome *v. t.* स्वागतं व्याहृ *1 U*, अभि, प्रति नन्द्, सभाज्.

Well *s*. कूपः, उद्पानः.

West *s* प्रतीची, पश्चिमा, वारुणी. -Ern *a* पाश्चात्य, प्रतीच्य, चरम.

What *pro*. किं (कः, का, किं); 'w. is he doing now' किमारम्भः सम्प्रति. 'w. help' का गतिः, का प्रतिपत्तिः.

Wheel *s*. चक्रं, रथाङ्गं. -ed चक्रिन्, चक्रयुक्त.

While *s*. क्षणः, मुहूर्तः; 'for a w.' कंचित्कालं, क्षणं.

Whole *a*. सकल, समग्र, अखण्ड, अक्षत.

Wholesome *a*. पथ्य, आरोग्यावह.

Why *adv*. किं,, कथं, कुतः.

Wick *s* दशा, वर्तिः *f*, तैलिनी.

Wicked *a* दुष्ट, दुर्जात, दुरात्मन्, दुराचार, खल. -Ness *s* दुष्टता, दौर्जन्यं, दौरात्म्यं, पापं, दुष्कृत.

Wide *a* पृथु. See Broad.

Widen *v. t*. पृथूकृ, प्रथ् *10*.

Wife *s* भार्या, पत्नी, जाया, वधू, कलत्रं, *n*, दार *m* pl., परिग्रहः, सहधर्मिणी.

Wild *a* वन्य, वनजात, आरण्यक; दुर्दान्त, उद्दामवृत्ति.

Will *s* संकल्पः, इच्छा, कामः. -Ful *a* स्वैरिन्, स्वैरवृत्त, Ing *a* इच्छु, सकाम, उत्सुक. -Ly प्रकामं, स्वेच्छया, कामतः.

Win *v, t*. वि-जि *1 A*; लभ् *See* Get.

Wind *s* वातः, वायुः, पवनः, पवमानः, अनिलः, समीरणः, समीरः, मरुत्, मारुतः.

Window *s* वातायनं, गवाक्षः.

Wine *s* *See* Liquor.

Wing *s* पक्षः, पत्रं, पतत्त्रं, गरुत् 'root of a w.' पक्षतिः.

Without *adv*. विना, ऋते, अन्तरा, अन्तरेण.

Wood *s* दारु, काष्ठं, -En दारुमय, काष्ठमय.

Work *s* कर्मन् *n*, कृतिः *f*. कार्यं, व्यापारः, नियोगः. *See* Labour. *v.i.* परिश्रमं कृ, व्याप्

6 A. उद्यम्. v. t. सं-चल् c.
Workman s कर्मकरः, कारुः.
Worldly a लौकिक.
Worry v.t. आयस् c, क्लिश् c.
Worship v.t. See Adore.
Worth s अर्घः, मूल्यं 'w. hearing' श्रव्य. -a अर्घ, मूल्य, अर्ह. in comp. —Y a योग्य.
Wound s व्रणः, क्षतं, क्षतिः f. v.i. क्षण् 8P, क्षि 5P, व्रण् 10. -Ed a क्षत, व्रणित.
Wrath s क्रोधः, मन्युः, संरम्भः गुरुकोपः, अमर्षः.
Wreathe v.t. ग्रन्थ् 9 P.
Wreck s उच्छेदः, भ्रंशः.
Wrestle v.t. मल्लयुद्धं कृ 8U.
Wrestler s मल्लः, बाहुयोधिन्.
Yarn s सूत्रं, तन्तुः.
Yearn v. i. स्पृह् 10; उत्कण्ठ् (with gen.) —Ing स्पृहा, उत्कण्ठा, उत्कटेच्छा, लालसा f.
Yell s उत्क्रोशः, चीत्कारः.
Young a युवन्, तरुण— Youth s यौवनं, तारुण्यं.
Zeal s उत्साहः, औत्सुक्यं.
Zig-Zag a वक्र, कुटिल.

Picture s चित्रं, आलेख्यं, प्रतिमा, प्रतिकृतिः, प्रतिच्छन्दः.
Piece s See Part.
Pierce v.t. व्यध् 4P, निर्भिद्
Pig s सूकरः, वराहः, घोणिन्.
Pile s राशिः, चयः, निकरः.
Pile v.t. (up) राशी कृ, समाचि 5 U.
Pinch v.t. पीड् 10, बाध् 1A, क्लिश् 9 P. 'p. ed with cold' शीतार्त, हिमपीडित.
Pit s गर्तः-र्ता, विवरं, विलं, खातं
Pity s दया, अनुकम्पा, अनुक्रोशः, —Ly करुणं, दीनं.
Plain a See Clear; (Style) अनलङ्कृत, शुद्ध; (Food) उपस्करहीन.
Plan s See Contrivance
Play v. i. क्रीड् 1 P, खेल् 1P, वि हृ 1 P. s क्रीडा, विहारः, खेला; (Drama) नाटकं
Pleasant a Delightful.
Please v. t. प्री 9 P, 10 (प्रीणयति), तृप् c, रम् c.

Errata

P.		L.					
P.	2	L.	12	Read	°प्रमाणिका	*for*	°प्रमाणका
,,	,,	,,	13	,,	°प्रमाणका	,,	°प्रमाणिका
,,	27	,,	1	,,	lotus	,,	otus
,,	33	,,	5	,,	stakes	,,	staks
,,	51	,,	6	,,	मैवं	,,	मेवं
,,	53	,,	12	,,	grammar	,,	grammer
,,	69	,,	17	,,	श्वो-	,,	श्वा
,,	76	,,	19	,,	क्षत्रियाणां	,,	क्षात्रियाणां
,,	82	,,	1	,,	Year	*after*	sixteenth
,,	89	,,	16	,,	यद्येनं	*for*	यद्येनद्